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KRISHNAMURTI'S TALKS

TO BOYS AND GIRLS
OF THE FOUNDATION FOR NEW EDUCATION

RAJGHAT—BANARAS

(*Verbatim Report*)

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The Foundation for New Education (formerly known as The Rishi Valley Trust) has schools and Colleges at Rajghat—Banaras, and at Rishi Valley in South India.

J. Krishnamurti delivered these Talks at Rajghat—Banaras, on the banks of the river Ganga, during the month of December 1952, to boys and girls, of the ages of 9 to 20.

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I

I suppose most of you understand English, because I am going to talk, as you know, every morning at 8-30, and we are going to talk over the many difficulties that are involved in education.

Have you ever thought why you are educated, why you are learning history, mathematics, geography? Have you ever thought why you go to schools and colleges? Is it not very important to find out why you are crammed with information, with so-called knowledge? What is all this so-called education? Your parents send you here because they have taken certain degrees and have passed certain examinations. Have you ever asked yourselves why you are here, and have the teachers themselves asked you why you are here? Do the teachers themselves know why they are here? So, should you not try to find out what all this struggle is to pass examinations, to study, to live in a certain place, to be frightened, to play games and so on? Should your teachers not help you to enquire into all this and not merely teach you to pass certain examinations?

Boys pass examinations, because they think they will have to get a job, they will have to earn a livelihood. Why do you, girls, pass examinations? To be educated in order to get better husbands? Do not laugh; just think about this. Or, are you a nuisance at home and, therefore, your parents send you away to a school? By passing examinations, have you understood the whole significance of life? Take for instance, a boy who passes a certain examination, some stupid examination—because you people are very clever in passing examinations—this does not mean he is a very intelligent person. Some people who do not know how to pass examinations may be very intelligent, may be capable with their hands and with their minds: they may think out more than the person who merely crams and learns some subject very well in order to pass examinations.

Some boys pass examinations to get jobs and their whole outlook on life is the getting of a job. What happens afterwards? They get married, they have children and they are caught in a machine, are they not? They become clerks or lawyers or policemen. They are caught in that machine for the rest of their lives. They keep on being clerks, lawyers; they have an everlasting struggle with the women they marry, with their children, a constant battle; and that is their life till they die.

As regards you, girls, what happens to you? You get married, don't you? That is your aim or concern: your parents get you married and you have children. You marry a clerk or a lawyer and for the rest of your life, if you have a little money, you are concerned about your saris and how you look and what people will say and about the quarrels between you and your husband.

Do you see all this? Are you not aware of this, in your family, in your neighbourhood? Have you noticed how it goes on all the time? Must you not find out what is the meaning of education, why you want to be educated, why your parents want you to be educated, why they make speeches about education—as you heard the other day—elaborate speeches about what education is doing in the world? You may be able to read Bernard Shaw's plays, you may be able to quote Shakespeare or Voltaire or some new philosopher; but if you yourself are not intelligent, if you are not creative, what is the point of education?

So, is it not important for the teachers as well as for you, students, to find out, to enquire, how to be intelligent? Education does not consist in being able to read; any fool can read, any fool can pass examinations. If you know how to read, are you educated? Surely, education consists, does it not?, in cultivating intelligence. Must you not find out what it is to be intelligent? I do not mean cunning, I do not mean trying to be clever to outdo somebody. Intelligence is something quite different, is it not? Intelligence obviously comes when you are not afraid, when there is no fear. You know what fear is? Fear comes when you think what people may say about you or what your parents may say, when you are criticised, when you are punished, when you fail to pass an examination, when your teacher scolds you, when you are not popular in your class, in your school, in your surroundings. Fear gradually creeps in, does it not?

So, fear obviously is one of the barriers to intelligence, is it not? Is not the essence of education to free the student—that is you and me—from fear and to make him aware of the causes of fear, so that he can live free from it? Is it not one of the essential aims of education, from the very beginning of your life, from childhood till you go into the world, to help you to be free so that you are able to understand fear and the causes of fear?

Do you know that you are afraid? You have fear, have you not? Or, are you free from fear? Do you know what fear is? You do not know? Are you not afraid of your parents, of your teachers, of what people might think? Suppose you do something of which your parents do not approve, of which the society around you does not approve. Would you not be afraid? Suppose you did not marry a person of your caste or class; you would be afraid, would you not?, of what people might say? Would you not be afraid if your future husband did not get the right amount of money or position or prestige? Would you not be ashamed? Would you not be afraid if your friends did not think well of you? Are you not afraid of death, of disease? So, most of us are afraid. Do not say 'no' so quickly. We may not have thought about it; but if we do think about it, we will notice that almost everybody in the world, grown-ups as well as children, has some kind of fear gnawing at his heart. And, is it not the aim, the purpose, the intention of education to help each one, each individual, to be free from that fear, so that he can be intelligent? I do not know if this school is going to do that, or is doing it. That is what we want to do here, which means really that the teachers must be free from fear. It is no good teachers talking of fearlessness, and themselves being afraid of what the neighbours may say, afraid of their wives, or women teachers being afraid of their husbands.

If one has fear, there is no initiative. You know what initiative is? Is it so difficult to find out? To have initiative is to do something original, spontaneously, naturally, without being guided, forced, controlled; to do something which you love. You often walk in the streets and you see a stone in the middle of the road and a car goes bumping over it. Have you ever removed that stone? Or, have you, as you walked, seen the poor people, the peasants, the villagers, and have you done something spontaneously, naturally, kindly, out of your own heart, instead of being told what you have to do? You see that if you have fear, then all that is shut out; all that goes out of your life; you are unconscious of and do not observe what is going on around you. If you have fear, you are bound to follow tradition, some person, some guru. When you follow tradition, when you follow a husband or wife, you—as an individual, as a human being—lose your dignity.

Is it not the purpose of education to free you from fear, and not merely make you pass some examinations, which may be necessary? Essentially, deeply, is it not the vital aim of education to help you from childhood till you go out into the world? Should not such education help you to be completely free inwardly from fear, so that you are an intelligent human being, full of initiative? Initiative is destroyed when you are copying, when you are merely following a tradition, following a political leader or a religious Swami. To follow anybody is surely detrimental to intelligence. The very following creates a sense of fear, shuts out the understanding of the extraordinary complications of life with all its struggles, with its sorrows, with its poverty and riches and its beauty, the birds and the sunset on the water. When you are frightened, all this is shut out.

It is the function obviously of every teacher to help each one of his students to be completely free from fear, so that he is awakened to do things of his own accord without being told, without being guided.

I have talked for twenty minutes and I think it is enough. If I may suggest, you should ask your teachers to tell you what we have been talking about, to explain it. Will you do it? Find out for yourself if the teachers have understood what I am talking about; it will help them to help you to be more intelligent, not to be frightened. Because, in subjects of this kind, we want teachers who are very intelligent—intelligent in the right sense, not in the sense of passing the M.A. or B.A. examinations. If you are interested in it as students, discuss this with your teacher, have a period during the day in which to talk about this. Because you will have to grow up, you will have to have husbands, wives, and children; you will have to know what life is, the struggle to earn, starvation, death and the beauty of life—

all this you will have to know. And this is the place to find out all these things. If the teachers merely teach you mathematics and geography and history and science, that is not enough.

So, if I may suggest, during the time I am here for the next three or four weeks, set aside a period to talk over what I have said, so that, tomorrow when you come, you may ask questions and find out more about it, so that you are awake, so that you want to question, you want to find out, so that your own initiative may be awakened.

December 10, 1952

II

I wonder if you thought any more about what we were talking yesterday morning. Did you have an opportunity to discuss with your teachers the problem of fear, or did you forget about it with your day's activities?

May I continue with what we were talking yesterday morning? This is not just a polite question. I want to know if you are interested in what we have been talking about, or do you want me to talk about something else?

I will go on with what I was saying; then as we go along for several days, perhaps we can talk more easily.

Yesterday, we were talking about fear. It is fear that prevents initiative, because most of us, when we are afraid, cling to things like a creeper that clings to a tree. We cling to our parents, to our husbands, to our sons, to our daughters, to our wives. That is the outward form of fear. Because inwardly we are afraid, we dread to stand alone. We may have a great many saris or clothes or property; but inwardly, psychologically—do you know what 'psychologically' means?—we are very poor. The more poor we are inwardly, the more we intrigue outwardly, the more we cling to parents, to things, to property, to clothes. When we are afraid, we cling to outward things as well as to inward things such as tradition. Have you noticed old people and the people who are inwardly insufficient, inwardly empty? To them tradition matters a great deal. Have you noticed that amongst your friends, parents and teachers? Have you noticed it in yourself? The moment there is fear, inward fear, you try to cover it up by respectability, by following a tradition; and so you lose initiative. Because you are just following, tradition becomes very important—tradition of what people say, tradition that has been handed down from the past, tradition that has no vitality, no zest in life, tradition which is only a mere repetition without any meaning.

When one is afraid, there is always an inclination, a tendency, to imitate. Have you noticed that? You know what 'imitation' is? Being afraid, you cling to tradition; you cling to your parents, to your wives, to your brothers, to your husbands. There is always the desire to imitate. Imitation destroys initiative. You know, when you paint a tree you do not merely imitate the tree, you do not copy it exactly as it is; otherwise, it is merely photography. But to be free to paint it, you have to feel what the tree or flower or sunset conveys to you; you have not merely to copy it in black and white but to feel the significance, the meaning of the sunset. It is very important to convey the significance, and not merely to copy it; then you begin to awaken the creative process. And for that, there must be a free mind, a mind that is not burdened with tradition, with imitation. Look at your own lives and the lives about you, how empty everything is!

At certain levels of life you must imitate, must you not? Unfortunately you have to be imitative in the clothes you put on, in the books that you read. They are all forms of imitation; but it is necessary to go beyond this—that is, to feel free so that you can think out things for yourselves; so that you do not merely accept what somebody says—it does not matter who it is, your teachers, your parents, great teachers. To really think out things for yourselves, not to follow, is very important, because the moment you follow somebody, the very following indicates fear, does it not? Somebody offers you something you want—paradise, heaven or a better job. So long as you are wanting something, there is bound to be fear; and fear cripples the free mind. Do you know what a free mind is? Have you ever watched your own mind? Is it free? No, it is not, because you are always watching to see what your friends say. Your mind is like a house enclosed by a gate or by a barbed wire. In that state no new thing can take place. A new thing can only come about when there is no fear. And it is extremely difficult for the mind to be free from fear—which means, really free from imitation, from the desire to imitate, from the desire to follow, from the desire to amass wealth or to follow a tradition—which does not mean that you do something outrageous.

Freedom of mind comes into being when there is no fear, when the mind is not intriguing for position, for prestige, to show off. Therefore in it there is no sense of imitation. It is important to have a mind which is really free, free from tradition which is the habit-forming mechanism of the mind. Is this all too much, is it all too difficult? This is certainly not as difficult as your geography or mathematics. It is much easier, only you have never thought about it. You spend most of your lives in school acquiring information. You are in a school for about ten to fifteen years; yet you never have time to think about any of these things; not a week, not a day, to think fully, completely, of all these things; and that is why these things seem difficult. It is not at all difficult. On the contrary, if you give time to it, then you can see how your mind works, operates, functions. So you see, while you are very young—as most of you are here—it is very important to understand all this, because if you do not, you will grow up following some tradition without much meaning; you will imitate and so keep on cultivating fear, and so you will never be free.

Have you noticed in India how tradition-bound you are? You must marry in a certain way, your parents choose the husband or the wife. You must perform certain rituals; they may have no meaning but you must perform them. You have leaders whom you must follow. Everything about you, if you have observed it, is a way of life in which authority is very well established. There is the authority of the guru, the authority of the political group, the authority of parents, the authority of public opinion. The older the civilization, as in India, the greater the weight of tradition, the weight of a series of imitations. So, your mind is never free. You may talk about freedom, political freedom or any other kind of freedom; but you as an individual are never free to really find out for yourself; you are always following somebody, following an ideal or some guru or some teacher or some tradition.

So, your whole life is hedged in, limited, confined to ideas; and deep down within yourself there is fear. How can you think freely if there is fear? So, what is important is to be conscious of all these things. If you see a snake, you know that it is poisonous and you run away, you put it aside. But you do not know the series of imitations which prevent initiative; you are caught in them unconsciously. But if you are aware, if you are conscious of them, if you have thought out how they hold you, if you are aware of the way you yourself want to imitate because you are afraid of what people may say, because you are afraid of your parents or of your teachers; if you are aware of the series of imitations, you will push them aside. Once you become conscious of these series of imitations, then you can look at them, you can examine them, you can study them as you study mathematics or any other subject. Are you conscious why you put on *kumkum*? Why do you do it? Not that you should or should not. Why do you treat women differently from men? Why do you treat women contemptuously? At least men do it. Why? Why do you go to a temple, why do you do rituals, why do you follow a guru?

So, when you are aware of all these things, then you can go into them, then you can question, then you can study them; but if you blindly accept everything because for the last thirty centuries it has been so, it has no meaning, has it? So, what we need in the world is not mere imitators, not mere leaders and more and more followers. What we need now are individuals like you and me who will keep on thinking of all these problems, not superficially, not casually, but more deeply so that the mind is free to be creative, free to think, free to love.

Education is a way of discovering our relationship to all these things, our relationship to human beings, to nature. But the mind creates ideas, and these ideas become so strong, so vital, that they prevent us from looking beyond. So, as long as there is fear, there is tradition. As long as there is fear, there is imitation. A mind that merely imitates is mechanical, is it not? It is like a machine that is functioning, it is not creative, it does not think out problems. It may produce certain actions, certain results; but it is not creative. So, here in this school, what we want to do—you and I as well as the teachers and the Trust members and the Managers—what we all should do is to go into all these problems; so that, when you leave school, you may be a mature human being, capable of thinking problems out for yourself and not dependent on some traditional stupidity; so that you may be a human being with dignity, a human being really free. That is the whole intention of education, not merely to pass some examinations and then be shunted off for the rest of your life to do something, to live to become clerks or housewives or breeding machines. You should demand from your teachers, you should insist, that education should help you to be free, to think freely without fear, to understand, to enquire. Otherwise, life is a waste, is it not? You are educated, you pass the B.A. or the M.A. examination, you get a job which you dislike and which you do not want to do, you are married, you have to earn money, you have children and so you are stuck for the rest of your life. You are miserable, unhappy, quarrelsome; you have nothing to look forward to except babies, and more starvation, more misery. That is not education. True education should help you to be so intelligent that with that intelligence you can choose a job which you love, or starve, but not do something stupid which would make you miserable for the rest of your life.

While you are young, you should create the flame of discontent. While you are young, you should be in a state of revolution. This is the time to enquire, to grow, to shape. So, insist that your teachers and your parents educate you properly. Do not be satisfied merely to sit in a classroom and learn some information about some king or about some war. Be discontented, go and find out, enquire from your teachers—if they are stupid, you will make them clever, you will make them intelligent by enquiring—so that when you leave this school, this atmosphere, you will be growing to maturity, to intelligence; you will be learning right through life till you die, so that you are a happy intelligent human being.

Question: How are we to gain the habit of fearlessness?

KRISHNAMURTI: Look at the words he uses. 'Habit' implies a movement which is repeated over and over again. If you do something over and over again, does that ensure anything except monotony? Is fearlessness a habit? You understand? He asks, "How am I to gain the habit of fearlessness?" He wants to be fearless and so he asks whether it will come through doing something habitually, constantly, repeatedly, imitatively. Fearlessness comes only when you can meet the incidents of life, not as a habit but when you can thrash them out, when you can see them and examine them, but not with a jaded mind that is caught in habit.

If you have habits, then you are merely an imitative machine. Mere habit creates imitation, doing the same thing over and over again, building a wall round yourself. If you have built a wall round yourself through some habit, you are not free from fear, you live within the wall which makes you afraid. So, you can only be free from fear when you have the intelligence to look at every problem, every incident, everything that happens in life, every emotion, every thought, every reaction; if you are capable of looking at it, examining it, then there is freedom from fear.

December 11, 1952

III

The last two times, we have been talking about fear and how to be free from it, how fear perverts the free mind which is creative and which has the enormous quality of initiative. I think we should also consider the question of authority. You know what authority is; but do you know how authority comes into being? The Government has authority, has it not?—the State, the police, the law, the soldier. Your teachers have authority over you, have they not? Your parents have authority over you, making you do what they think you ought to do—to go to bed at certain times, to eat certain right kinds of food, to meet the right kind of people. They discipline you, don't they? Why? They say it is for your good. Is it for your good? We will go into that. But before we go into it, we must understand how authority, the power over another, the coercion, the compulsion of a few over the many or of the many over the few, comes into being.

We have to go into it; but before we can understand the process of authority, we have to find out how authority comes into being. Because you are the father or the mother, the parent, what right have you over me? What right has somebody over me, to treat me like dirt, as if they were superior? What makes for authority? What do you think makes for authority? First, obviously, the desire on the part of each one of us to find a way of conduct, the desire to find what to do. I do not know what to do, I am confused, I am worried; so I go to you, to the priest, to the teacher, to the parent, to somebody. I am seeking a way of conduct, so I go to you, and you tell me what to do. Because I think you know better than I do, I go to you. I go to the guru, to the teacher, to some priest, to some so-called learned man, and I ask him to tell me what to do. So, the desire in me, the desire to find a way of life, a way of conduct, a way of behaviour, the very desire in me creates the authority. Does it not? Say, for instance, I go to a guru: I think he is a great man, he gives me peace, he knows the truth, he knows God. I do not know anything about all this, but I go to him, I prostrate myself, I put flowers before him, I pour milk into his throat, I give him devotion. I have the desire to seek comfort, to seek knowledge, so I create an authority. Authority does not exist outside of me.

While you are young, the teacher says that you do not know. But if the teacher is at all intelligent, he will help you to grow to be intelligent, to be without authority. He will help you to understand your confusion and, therefore, not to seek an authority outside.

Then there is the authority of the State, the police, the law. I create this authority outwardly, because I have a piece of property which I want to protect. The property is mine, and I do not want you to have it. So I create the Government, a government which protects what is mine! So, the Government becomes my authority; it is my invention to protect me, to protect my idea, my system of thought. So, I establish gradually through centuries a system of law, of authority, the police, the State, the Government, the army, to protect me and mine!

Then, there is the authority of the ideal which is not outward, but which is inward. In my mind, I create the authority of an ideal. I say, 'I must be good', 'I must not be envious', 'I must feel brotherly to everybody'. So, I create the authority of an ideal, don't I? I am intriguing, I am stupid, I am cruel, I want everything for myself, I want power. That is what I am; and because religious people have said so, because it is convenient to say so, because it is profitable to say so, I think I must be brotherly. I create that as an ideal. I am not that; I want to be the ideal; and so the ideal becomes the authority.

So, there is the authority which is compulsion *outside*. There is also the authority which is compulsion, coercion, *inside*—which we call an ideal. Now, in order to live according to that ideal, I discipline myself. I say, 'I must be good'. I feel very envious of your having a better coat or a better sari or more titles; so I say, 'I must not have envious feelings, I must be brotherly'. The ideal becomes my authority, and according to that ideal, I live. So, what is happening in my life? I am greedy, I am envious; I have an ideal according to which I am living; I discipline myself according to that ideal; and my life becomes a constant battle between what I am and what I should be. So, I invent discipline, don't I?, the discipline to live according to the ideal. So I discipline myself, and the State disciplines me. The State, whether it is a communist State or a capitalist State or a socialist State, has ideas as to how I should behave. They say the State is all-important. I am simplifying it to make you understand. If I, living in that State, do anything contrary to the State, I am coerced by the State—the State being the few controlling the State.

There are two parts of us, the conscious part and the unconscious part. You understand what that means? You are walking along the road and you are talking to a friend; your conscious mind, the mind that is talking, continues when you are talking. But there is another part of you which is absorbing unconsciously the trees, the leaves, the sunlight on the water, the birds. There is the impact going on from the outside on the unconscious all the time, though your conscious mind is occupied; and what the unconscious absorbs is much more important than what the conscious absorbs. The conscious mind can absorb very little. You can only absorb what has been taught in the school; that is not very much. But the unconscious is also being treated in the school, the interactions between you and the teacher, between you and your friends; all that is going on underground. That matters much more than the mere absorption of facts on the surface.

Similarly, this talk every morning is important in that the unconscious is absorbing. Later on, during the day or week, you will constantly remember what has been spoken about. That will have a greater effect on you than merely listening actually or consciously.

You see we create authority—the State, the Police. Similarly, we create the authority of the ideal, the authority of tradition. My father says, 'Do not do this'. I have to obey him because he gets angry, because I am dependent on him for my food. He controls me through my emotions. Doesn't he? So, he becomes my authority. Similarly, there are traditions—you must do this or that, you must wear your sari this way, you must look that way, you must not look at boys, or at girls. There is the tradition which tells you what to do. And tradition is after all knowledge, is it not? There are books which tell you what to do, the State tells you what to do, parents tell you what to do, tradition tells you what to do; society, the church, the temple, religions, all these tell you what to do. So, what happens to you? You are just crushed, you are just broken. You are never thinking, acting, living vitally; for you are afraid of all these things. You have traditions, authority, parents; and you say that you must obey, otherwise you will be helpless.

So you create the authority, because you are seeking a way of conduct, a way of living. The very desire, the very pursuit of a way of conduct creates authority; and so you become merely a slave, a cog in a machine, living without any capacity to think, without any capacity to create. I do not know if you paint. If you paint, generally the art teacher tells you what to paint. You see a tree and you copy it. But to paint is to see the tree and to express what you feel about the tree and what the tree signifies, the movement of the leaf, the whisper of the wind in the trees;

and to do that, you must be very sensitive to catch the movements of light and shade. How can you catch anything of the swift wind if you are all the time afraid saying, 'I must do this', 'I must do that', 'What will people say'? So, gradually, any feeling of sensitiveness, of seeing something beautiful, is destroyed by authority.

So, the problem arises whether a school of this kind should discipline you. See the difficulties which the teachers, if they are true teachers, have to face. You are a naughty child, girl or boy; should I discipline you? If I discipline you, what happens? Because I am bigger, have more authority and all the rest of it, because I am paid to do certain things, I force you to do them. Then, you obey. Have I not crippled your mind? Am I not beginning to destroy your mind, to destroy your intelligence? *If I force you to do a thing because I think it is right, am I not making you stupid?* You like to be disciplined, to be forced. I know you do; because if you are not forced, you think you would be naughty, you would be bad, you would do things which are not right. Therefore, you say, 'Please help me to behave rightly'. First, should I force you, or should I help you to understand why you are naughty, why you are this or that? This means what? It means that I must have no sense of authority, as a teacher or as a parent. I want you to understand; I want to help you to understand your difficulties, why you are this, why you are bad, why you want to run away; I want you to understand yourself. If I force you, I do not help you. So, if I am a teacher, I must help you to understand yourself—which means, I can only look after a few boys and girls. I cannot have fifty boys or fifty girls; I must have only a few, so that I can pay individual attention to every child, so that as a teacher I do not create authority which coerces you to do something which you will probably do yourself if you understand.

So, I see, and I hope you see, that authority destroys intelligence. After all, intelligence can only come when there is freedom, freedom to think, to feel, to observe, to question. But if I compel you, I make you as stupid as I am; generally, this is what happens in a school; the teacher thinks he knows everything, and you do not know. What does the teacher know? Nothing more than mathematics or geography. He has not solved any problems, he has not questioned the enormously important things of life, he thunders like Jupiter or like a sergeant major.

So, what is important in a school of this kind is that, instead of merely being disciplined to do what you are told, you are helped to understand, to be intelligent and free, so that you can meet all the difficulties of life. That requires a competent teacher, a teacher who is really interested in you, who is not worried about money, about his wife and children; and it is the responsibility of the students as well as of the teachers to create such a state of affairs. Do not obey; just find out for yourself how to think about a problem. Do not say you are doing a thing because your father says so, but find out what he is trying to say, why he thinks it is bad or good. Question him, so that you not only become intelligent, but you help him to be intelligent. Generally what happens is, if you begin to question him, he will discipline you; he has not the patience, he is occupied with his own work, he has not the love of sitting with you and talking over with you the enormous difficulties of existence, of earning a livelihood, of having a wife. a husband. He has not the time to go into all this; so, he pushes you away or sends you to a school. And the teachers are like everybody else.

It is the responsibility of the teachers, of the parents and of you all to help to bring about this intelligence.

Question: How to be intelligent?

KRISHNAMURTI: You ask, 'How to be intelligent'. Look at what is implied in that question. You want a method, which means that you know what intelligence is. That is, when you want to go to Benares and you ask the way to Benares, you know already the destination and you only want to know the way. Similarly, when you say, 'How can one be intelligent', you know what intelligence is; at least, you think you know what intelligence is, and you want a system by which you can be intelligent. Intelligence is the very questioning of the method. Fear destroys intelligence, does it not? Fear prevents you from examining, from questioning, from enquiring, from finding out what is true. If there is no fear, probably you will be intelligent. So, you have to enquire into the whole question of fear, and be free from fear; and then there is the possibility of your being intelligent. But, if you say, 'How am I to be intelligent?', you are merely cultivating a method, and so you become stupid.

Question: Everybody knows we die. Why are we afraid of death?

Krishnamurti: You are saying you are afraid of death. Why are you afraid of death? Because you do not know how to live? If you knew how to live fully, you wouldn't be afraid of death. If you love the trees, the sunset, the birds, the leaf, if you see women and men in tears, poor people, and really feel love, would you be afraid of death? Would you? Do not be persuaded by me. Let us think about it together. Because you do not live, you do not enjoy life, you are not happy, you are not seeing things vitally, you ask what is going to happen when you die? Life is sorrow and you are much more interested in death. You feel that perhaps there will be happiness after death. But that is a tremendous problem. I do not know if you want to go into that. After all, fear is at the bottom of it. Fear of dying, fear of living, fear of suffering, fear is at the root of it. So, if you cannot understand what it is that creates fear and you are not free from that, then it does not matter whether you are living or dying.

Question: How can we live happily?

Krishnamurti: Are you not living happily? You say you do not know if you are living happily. Don't you know when you are suffering, when you have pain, when you have physical pain, when somebody hits you? You know when somebody is angry with you. You know suffering. Do you know when you are happy? Do you know when you are healthy? Happiness is the state of which you are unconscious, of which you are not aware. The moment you are aware that you are happy, you are not happy, are you? But most of you suffer; and being conscious of that, you want to escape from that suffering into what you call happiness. Therefore you want to be happy consciously; and the moment you are consciously happy, it is gone. Can you ever say that you are joyous? It is only a moment afterwards that you say, 'How happy I am, how joyous I have been'. It becomes a memory. In the moment of actual happiness you are unconscious of it and that is the beauty of it.

December 12, 1952

IV

You remember we were talking the day before yesterday about the problem of discipline. It is really quite a complex problem, because most of us think that through some kind of discipline we shall have freedom. You know what discipline is, don't you? It is the cultivation of resistance, is it not? Is this too difficult a word? You see, by resisting, building something against something else, we feel we shall be more capable of understanding, of being free, of being able to live fully; but, that is not a fact, is it? The more you resist—that is, push away—the more you struggle against something, the less the comprehension. I do not know if you have talked about all this; but if you have, you will see that only when there is freedom, real freedom in which you can think, in which you can be, it is only in that state that you can find out anything, that you can know love. But freedom does not exist and cannot exist in a frame. Most of us live in a world enclosed by ideas, don't we? Is this too difficult? For instance, you say your parents or your teachers know what is right or wrong; at least you think they know what is right, what is wrong, what is bad, what is beneficial. You know what people say, what people do not say, what religion has said, what the priest has said, what your parents have said, what you have learned from the school, what tradition says; in that, you live; in that enclosure you live; and, living in that enclosure, you say you are free. Are you? Can a man who lives in a prison be ever free?

So, one has to break down walls and find out for oneself what is real, what is true, what is really beneficial. One has to experiment, one has to find out, not merely follow somebody; however good, however noble, however exciting, however happy one might feel in that person's presence, it has no meaning. But what has meaning, what has significance, is to be able to examine all values, all the things that people have said are good, are beneficial, are worth-while, and not to accept. Because, the moment you accept, you begin to conform; then you begin to imitate; and a person who imitates, who copies, who merely follows, can never be happy.

Older people say that you must discipline yourself. Discipline is imposed upon you either by yourself, or by somebody from outside. In school, you are told to do this or that. But it is important to find out how to be free, so that you begin to find out for yourself. Unfortunately most people do not want to find out, most people do not want to think; they have a closed mind. To have a mind which is thinking, discovering, finding out, going into things, is very difficult; it requires a lot of energy and perception and enquiry. Most people have not the energy nor the inclination to find out; they say, 'It is right; you know better than I do; you are my *guru*, my teacher'. It is very important that, in a school of this kind, right from the very beginning, right from the most tender age to the time when you leave school, you should be free to find out, and not be enclosed by a wall of 'do's' and 'don't's'; because, if you are told what to do and what not to do, where is your intelligence? You just walk into a career; you are a thoughtless entity and your parents tell you to marry or not to marry, to become a clerk or to become a judge. That is not intelligence. You may pass examinations, you may have very good saris, you may have plenty of jewels, friends and position; but that is not intelligence.

Surely intelligence comes when you are free to discover, when you are free to think out, when you are free to question every tradition, so that your mind becomes very active, your mind becomes clear, so that you are an individual, integrated, functioning fully—not a frightened entity not knowing what to do and therefore obeying, inwardly feeling one thing and outwardly conforming to another. Inwardly, you have to break away from every tradition and live on your own; but you are enclosed by the parents' ideas of what you should do and should not do, by the traditions of society. So, inwardly, there is a conflict going on. You know this, don't you? You are all young; but I do not think you are too young to be aware of this. You want to do something and your parents and teachers say, 'Don't'. Your aunt or your grandfather says, 'Don't'; and yet, you want to do it; and so, there is struggle going on, is there not? As long as you do not solve that struggle, you are in conflict, pain, sorrow, wanting to do something and prevented from doing it.

So, if you go into it very carefully, discipline and freedom are contradictory. If you are seeking freedom, then there is quite a different process of understanding which brings its own clarification, so that you do not do certain things. So, what is important, while you are young, is to be free to find out and to be helped to find out what to do in life. If you do not find out while you are young, you will never find out, you will never be free. The seed must be sown now, so that you have initiative, so that you are free to find out. How often you have passed the villagers carrying heavy things! What is your feeling about them? Do you have any feeling about them, those poor women with torn clothes, smelling, dirty, without enough food, day after day working without any security, earning a pittance. You have seen them, haven't you? What do you feel about them? Are you so frightened, so concerned about yourself, about your examinations, about your looks, about your saris, that you never pay any attention to them? You feel you are much better, you are of a different class; therefore, you have no regard for them; and when you look, when you see them go by, what do you feel? Don't you want to help them? No? Do you help them? That indicates how you are thinking. Are you so dead or dull because of tradition, of fathers, of mothers, of centuries of crushing down, because you happen to be a boy or a woman of a certain class and therefore you feel you must not look at them? Are you actually so suffocated that you do not know what is happening around you?

So, gradually, fear—fear of what the parents say, what the teachers say, fear of tradition, fear of life—destroys sensitivity, does it not? You know what sensitivity is? To be sensitive, to feel, to receive impressions, to know, to have a feeling for those who are suffering, to have sympathy, to have affection, to be aware of the things that are happening around you. You hear the temple bell ringing; are you aware of it? Do you listen to the sound? Do you see the sun-light on the water? Are you aware of the poor people, the villagers who have been controlled, trodden down for centuries by exploiters? Are you sensitive to all the things around you? When you see a servant carrying a heavy carpet, do you give him a hand? All that implies sensitivity. You see that sensitivity is destroyed when anyone is disciplined, is fearful or is concerned with himself. You know what it is to be concerned with oneself? To be concerned with oneself implies, to be concerned about one's own looks, one's own saris, to think about oneself all the time—which most of us do in some form or another—so that one's mind, one's heart becomes enclosed and one loses all appreciation of beauty.

To be really free implies great sensitivity. There is no freedom if you enclose yourself by various disciplines. As most of your life is an imitation, you lose that feeling of sensitivity, that freedom. Is it not very important while you are here, to sow the seed of freedom, so that all through life there may be intelligence which is freedom? With that intelligence you can examine all the problems of life.

Question: Is it practicable for a man to keep himself apart from the sense of fear and at the same time to keep himself with society?

KRISHNAMURTI: What is society? What would you say is society? A set of values, a set of rules and regulations and traditions? You see the conditions outside and you say, 'Can I be here and have a practical relationship with that?' Why not? After all, if you merely fit into that condition, into that framework of values, are you free? What do you mean by 'practicable'? Do you mean earning a livelihood? Then, what does it mean to be able to live with it, to be able to do something about it? Take this for example—I do not want to take up a complex problem—you have to earn a livelihood and there are many things that you can do to earn a livelihood; if you are free, can you not choose what you want to do? Is that practicable? Or, would you consider it practicable to forget your freedom and just fit into anything, become a lawyer, a banker, a merchant or a road sweeper? Or, would you say, 'I am free, and I have cultivated my intelligence. I am going to see what is the best thing for me to do. I shall set aside all traditions, and do something which I like; it does not matter whether my parents or society approve or disapprove. Because I am free and because there is intelligence, I shall do something which is completely my own, as an integrated man'. Does that answer your question?

Question: What is God?

KRISHNAMURTI: Do you really want to have an answer to this question? How are you going to find out? Are you going to accept somebody else's information? Or are you going to try to see what God is? It is easy to ask questions, but to find out requires a great deal of intelligence, a great deal of enquiry and search.

Now the first thing is, are you going to accept what anybody says about it, either Krishna or Buddha, it does not matter who? I might be mistaken, and so might your own pet guru. So, the first thing you must have, in order to find out any real deep truth, is that your mind must be free to enquire, not to accept, but to directly find out. I can give you a description of the truth, but it will not be the same thing as your seeing the truth. Most books give a description; all sacred books describe in words what God is; but that may not be God. The word 'God' is not 'God'. Is it? So, to find out, you must never accept, must you? You must never be influenced by what the books, teachers, or others say. Because, if you are influenced by them, you will find what they want you to find. So, outwardly, you must not be influenced by any book, by any teacher, by any guru; and inwardly, you must know that your mind can create what it wants; it can imagine God with a beard, with one eye; it can imagine him blue or purple. So, you have to guard against your own desires; because your desires, your wants, your longings can project and create in your own mind the things which you want. If you long for God, it will be according to your wishes, won't it? That will not be God, will it? If you are in sorrow, if you want comfort, if you feel that you have been crushed in life, if you feel destroyed, if you feel sentimental and romantic, eventually you will create a God who will supply you all that. But it will not be God. So, your mind must be completely free; then only can it find out—not by the acceptance of some superstition or the reading of some sacred book or the following of some guru. It is only when you have that freedom—that real freedom from external influences, from your own desires and from your own longings—and when your mind is very clear, is it possible to find out what God is. But when you sit down and speculate, your guess is as good as your guru's guess, and your speculation is useless, is absurd.

What is important is to be conscious, to be aware, of the influences outside, which force you in a certain direction, and also to be aware of your conscious as well as unconscious desires and to be free from all those, so that the mind is clear, uninfluenced.

Question: Can we be aware of our unconscious desires?

KRISHNAMURTI: First of all, are you aware of your conscious desires? Do you know what desire is? Do you know that you do not listen to somebody who says something contrary to what you believe? Your desire prevents you from listening. You desire God. Somebody says to you that God is not the outcome of your frustrations and fears; it is something quite different. Will you listen to him? Of course not. You want one thing, and the truth is something else. You shut yourself within your own desires; gradually, you are half conscious of your own desires, you are closed in. You are not conscious of your waking desires, conscious desires, are you? To be conscious of the desires that are deeply hidden is much more difficult. You know it is like wanting to find out what is hidden. You cannot find out what is hidden, unless the mind which is looking is fairly clear, fairly free; otherwise, you cannot discover what your own motive is. So, the first thing is to be consciously aware of your desires on the surface; then, as you become conscious of them, go deeper and deeper.

Question: Why are some people born in poor circumstances and some rich and well to do?

KRISHNAMURTI: What do you think? Karma? Instead of asking me and waiting for my reply, why do you not find out what you feel? Do you think it is some mysterious process? In a former life, I have lived nobly and therefore I am rewarded, and therefore I have plenty of wealth, saris and position! Or, I have acted very badly in a former life, I am paying for it in this life!

You see this is really a very complex problem. It is the fault of society, the society in which the greedy and the cunning exploit and rise to the top. We also want the same thing, we also want to climb the ladder and get to the top. So long as everybody wants to get to the top, what happens? We tread on somebody; and the man who is trodden on, who is destroyed, asks 'Why is life so unfair? You have everything and I have no capacity, I have nothing'. As long as we climb the ladder of success, there will always be the ill and the unfed. The desire for success has to be understood and not why there are the poor, why there are the rich, why some have talents and others have no talents. What has to be changed is the desire to climb, the desire to be a big man, to be a success. We all aspire for success, don't we? There lies the fault, and not in Karma or any other nonsense. The actual fact is that we all want to be on the top, perhaps not quite on the top but half way to the top. So, as long as there is that drive to be great, to be somebody in the world, we are going to have the rich and the poor, the talented and those without talent.

Question: Is God a Mr., a Miss, or a mystery?

KRISHNAMURTI: Is God a man or a woman or something completely mysterious? I have just answered that question. I am afraid you did not listen to the answer. This country is full of men and the dominance of men. Suppose I said God is a lady, what would you do? You would reject it, because you are full of the idea that God is a man. So I say that really *you* have to find out; but to find out, you must be free of all prejudice.

December 14, 1952

V

We have been talking the last three or four times about fear; and as it is one of the fundamental causes of our deterioration, I think we ought to look at it from a different angle, from a different point of view.

Are you interested in all this? I wonder if you think over these talks afterwards. Or, do you think it is a morning outing and forget about it?

You know we are always told what to think and what not to think. Books, teachers, parents, the society around us, all *tell us what to think, but that never helps us to find out how to think.* There is a difference, is there not?, between *what* to think and *how* to think. Now what to think is comparatively easy because from early childhood and as we grow into maturity and depth, our minds are conditioned in words, in phrases, in attitudes, in prejudices, in the way to think, in what to think. I do not know if you have noticed how the minds of older people are already set, like clay in a mould. Their minds are set already and it is very difficult to break through that mould. So the moulding of the mind is the conditioning of the mind.

Here in India, you are conditioned to think by centuries of tradition, by economic reasons, by religious reasons. So the mind here is set in a certain pattern, in a certain mould; it is conditioned according to all these causes. In Europe, it is conditioned in one way; and in Russia, after the revolution, the political leaders have set their minds in a certain other way. So, the mind is conditioned. Do you understand what I mean by conditioned—conditioned not only superficially in the conscious mind but also in the hidden mind, conditioned by the race, by the climate, by unverbalised and unuttered imitations?

The mind can never be free if it is moulded. Most people say that you can never free the mind from its conditioning, and that it must always be conditioned. That is, you must always have certain limitations, certain ways of thinking, certain prejudices, so that there can be no release, no freedom for the mind to be other than conditioned. The older the civilization, the more weighed down it is by tradition, by authority, by discipline. An old race like in India is more conditioned than in America where there is more freedom because of economic and social reasons and also because they have been pioneers. Here, we are enclosed.

A conditioned mind can never be free. Such a mind can never go beyond its border, its barrier; that is obvious. It is difficult for a mind which is conditioned, built round, to free itself from the conditioning and go beyond. And this conditioning is not only imposed by society, but it is also liked by you because you *dare* not go beyond. You are frightened at what the mother will say or what the father will say, with what the teacher will say or what the society will say, what the priest will say. You are frightened; therefore, you create barriers that hold you. So you are always telling your children, and your children will in their turn tell their children, *not* to do this or that.

The mind is always held in, specially in a school where you like a teacher. Because, if you like the teacher, you want to follow him. You want to do what he does. So, conditioning becomes much more settled, much more permanent. Say, for instance, there is a teacher who does puja and you are in a hostel under him. You may like the show of it or the beauty of it; so, you begin to do it. So, you are being conditioned. That conditioning is very effective, because when one is young, one is eager, creative, alive. I do not know if you are creative, because your parents will not allow you to go beyond the wall to look. You are married off and are fitted into a mould, and there you are for the rest of your life.

While you are young, you are easily conditioned, shaped, forced into a pattern. If you give a child—a good, intelligent, alert, child—to a priest, then within seven years the child will be so conditioned by him that for the rest of his life he will be the same, with certain modifications. And so in a school of this kind, where the teachers are not unconditioned, they are just like everybody else. They have their puja, their fears, their desires for gurus, their rituals; they do all these things; and unconsciously you, being under them and because you like the teacher and because you see something beautiful, want to do it and, within a couple of months, you are caught, your imitation begins.

Why do older people do puja? I do not know, you do not know and they do not know. They do it, because their fathers have done it and also because they think it gives them a certain feeling, certain sensations, because it makes them quiet. They chant some slokas. They feel that if they do not do it, they are lost. Therefore, they do it. And you young people copy them and your imitation begins. If the teacher goes into it, thinks about it—which very few people do—if he really uses his intelligence—which is to investigate, to question and not to be prejudiced—then he will find there is no meaning in it. But to find out what the truth of the matter is requires a great deal of freedom; then only can you investigate and find out the truth. If you say you like it, and then try to investigate, it means you are only going to strengthen your likes; and that is not investigation. If you are already prejudiced in favour of it and then you proceed to investigate it, you only strengthen your bias, your prejudice.

So, surely it is very important in a school of this kind that the teachers not only must be unconditioning themselves but must also help the children never to condition themselves; and when they know the conditioning influence of society, of parents, of the world, they must help the child not to accept but to investigate, to find out the truth of the matter. As you grow, you will begin to see how various influences are beginning to mould you, not helping you how to think, but telling you what you should think. Ultimately, you become an automatic machine, functioning without much vitality, without much original thought, like a cog in a vast social machine. All of you are afraid that if you do not fit into society, you will not be able to earn a livelihood. Your father is a lawyer and you must be a lawyer. If you are a girl, you must be married off. So, what actually happens? You start out as a boy or girl with a lot of vitality, with a lot of vigour which is cruelly destroyed by the teacher who is conditioned by his prejudices, by his fears, by his superstitions, by his pujas, by his guru. You go out of the school, filled with information which you can pick up at any time; but you have lost the vitality to enquire, the vitality to revolt against your parents or society.

You listen to all this and what is going to happen? You know very well what is going to happen when you pass your B.A. or M.A. examination. You will be like the rest of the world, because you dare not be otherwise. You will be so conditioned, so moulded, that you dare not strike out. Your husbands will control you, your wives will control you, or society will control you; and so generation after generation of imitation goes on. There is no initiative, there is no freedom, there is no happiness; there is nothing but slow death. What is the point of being educated? Why not just learn to read and write, get married and carry on like machines? That is what parents want, that is what the world wants. The world does not want you to think, to be free to find out; because then you will be a dangerous citizen, because then you will not fit into a pattern. No real thinker can ever belong to any particular country or class or type of thinking. Freedom means not only freedom here, but everywhere, right through. To think along a particular line, is not freedom.

So while you are young, it is very important to be free, not only consciously but also deep inside, to be watchful of yourself when you see the influences controlling or dominating you, to investigate, never to accept but always to question and to be in revolt.

Question: How can we make our minds free when we live in a society full of tradition?

KRISHNAMURTI: First, you have to have the urge to be free, the demand to be free. It is the demand of the bird to fly, of the waters of the river to flow. Have you such a feeling to be free? If you have it, then what happens? Your parents, your society is going to force you to a certain mould. Can you resist them? You find it difficult, because you are afraid. You are afraid you will not find the right husband, you will not have the right wife, you will not have a job, you will starve, people will talk about you. As you are afraid, you are not going to resist, though you want to be free. Your fears of what people may say, what your parents may say, block you and you do what they want you to do. Can you say, 'I want to know. I do not mind starving, I do not mind battling against this rotten set of barriers, I want to be free to find out'? This does not mean to be free to do whatever you want. That is not freedom. You may want to be free; but when you yourself are frightened, can you withstand all these barriers, all these impositions? Is it not very important even from childhood not to encourage fear but, on the contrary, to help the child to see the implications of fear, and to help him to be free? If you are frightened, there is an end to freedom.

Question: We have been brought up in society. How is it possible to be free?

Krishnamurti: Are you conscious of the fear? Are you aware that you are frightened? If you are, what are you going to do? How are you going to be free from fear? You and I have to find out. How are you to find out? First you must be conscious that you are afraid. Are you? Then what are you going to do? Do think it out with me. What are you going to do when you are conscious that you are frightened? What do you do actually? You run away from it, don't you? You pick up a book, or go out for a walk; you run away from it. You are afraid of your parents, of society; you are conscious of that fear; and you do not know how to solve it. You are really frightened even to look at it, so you want to run away from it. That is why you all want to be educated, to keep on passing examinations till the last moment when you have to face the inevitable and act. So, you continually escape from your problem. That will not help you to dissolve your difficulty. You have to look at it. Can you look at it?

If you want to look at a bird, you must go very close to it, observe it, see the shape of the wings, the legs, the beak; you must examine it. Similarly, if you are afraid, you must look at your fear. You are so frightened that you increase fear. Say, for instance, you want to do something which you feel is good for you. But there are your parents, and they tell you not to do it or they will do something terrible to you. They will not give you money. So you are frightened of what they are going to do to you. You are so frightened that you dare not look at the results of it. So you give way and your fear continues.

Question: What is real freedom? How to acquire real freedom?

KRISHNAMURTI: Real freedom must be the product of intelligence. Freedom is not to be acquired. You cannot go out and buy it in the market. You cannot get it by reading a book or by listening to some talk. It is a thing that comes with intelligence. But what is intelligence? Can there be intelligence when there is fear, when the mind is conditioned? You understand what I mean by *conditioned?* When the mind is prejudiced, when you think you are a marvellous human being, or when you are very ambitious and want to go on succeeding, can there be intelligence? When you are concerned about yourself—which expresses itself through ambition in different forms, not only worldly ambition but ambition to be spiritually great—when you follow somebody, when you worship somebody, can there be intelligence? When your mind is crippled with authority, can there be intelligence? So, intelligence comes when there is freedom from all this. Then only can there be freedom. So, you have to set about it; the mind has to set about to free itself from all this; and then there is intelligence which brings freedom. You have to find the answer. What is the use of someone else being free, someone else having food when you are hungry? You want freedom really to be creative.

To have initiative there must be freedom; and for freedom there must be intelligence; and you have to ask and find out how to create that intelligence and what prevents that intelligence. You have to investigate life, social values, everything; not accept anything because you are frightened.

December 15, 1952

VI

Perhaps, this morning, we can approach the problem of fear from another angle. Fear does extraordinary things to most of us. It creates all kinds of illusions, problems; and until we really understand it, go into it very very deeply, fear always distorts our actions throughout life; it twists our ideas, the way of our life; it creates barriers between people; it certainly destroys love. So, I think, the more we understand it, the more we go into it, the more we really are free of it, the greater is our contact with what is around us. Our contacts, what we can touch in life, are at a very few points, are they not? But if we can have contacts, wide contacts, deep understanding, deep sympathies, love and consideration, great will be the extension of our horizon. So perhaps we can talk about fear from a different point of view.

I do not know if you have noticed that most of us want some kind of safety. We want some kind of security, somebody on whom to lean. As a small child holds on to the mother's hand, so we want something to lean on, somebody to love us. Without a feeling of security, without a feeling of safety, without a mental safeguard, we lean, do we not? Because we have leaned on others, looked to others to guide us, to help us, we feel confused, we are afraid, we do not know what to do, what to think, how to act. So, when we are left to ourselves, we are completely lost, we feel insecure, uncertain. From that arises fear, does it not? Now, there are different kinds of safeguards, different kinds of feeling of certainty, the feeling that one is being protected as when the parent protects the child. We want something to give us certainty. So we have outward protections and inward protections, outward securities and inward safeguards. Have we not? When you close the windows and the doors of the house and live inside, you feel very secure, you feel safe, unmolested. But life is not like that. Life is constantly knocking on the door, trying to push the windows open all the time, so that you may see more; but, if there is fear and you close all the windows, the knocking grows louder. So, the more outward securities you cling to, the more life comes and pushes you. The more you are afraid, the more you are enclosed, the greater the suffering, which is knocking, which is dominating, which is the questioning of life. Life won't leave you alone. You like to be left alone, you like to close all the windows, the lattices, everything completely, to be safe inside. But the more you enclose yourself, the more life comes and breaks your windows; and so the struggle begins. You want to be secure and life says 'you cannot'. So, outwardly, you want security; and society, tradition, fathers, mothers, wives, husbands, push and break through. And inwardly you seek security, comfort, in an idea. You know what ideas are, how ideas come into being? You have an idea to go out for a walk, to see something. You read a book and you get an idea. You must find out what an idea is, and then see how the idea becomes a means of security, of seeking safety, something to which you cling. Have you ever thought about an idea? If you have an idea and I have an idea, I think my idea is better than your idea, and we struggle, don't we? I try to convince you and you try to convince me. The whole world is built on ideas; and if you go into it, you will find that merely clinging to an idea has no value. Have you noticed how your fathers, your mothers, your teachers, your aunts cling to what they think?

Now, how does idea come into being? How do you have an idea? When you want to go out for a walk, how does it come? That is an idea, is it not?, a very simple idea. The idea that you should go out for a walk, how does that come? It is very interesting to find out how that comes. If I watch it, I see that an idea arises and I cling to it and push everything else aside. So, you must find out, must you not?, how that comes, the thought of your going out on a walk. That is a response to a sensation, is it not? Is this too difficult? There is the feeling which is a sensation, and that sensation comes because I have seen something which I want to do. Then, thought is created and then put into action. I see a car. There is a sensation, is there not? It is a beautiful car, it is a Buick, a Ford; there is sensation which comes from the very look of it. The perception creates the sensation. From the sensation there is the idea and then the idea becomes very prominent. I want the car. It is my car.

There are outward securities of ideas and inward securities of ideas. I believe in something, I believe in God, I believe in rituals, I believe that I should be married, I believe that there is reincarnation, life after death; these beliefs are all created by my desires, by my prejudices; and to these beliefs I cling. So, I have outside of me, outside the skin as it were, ideas of security and also inward securities; remove them or question those ideas outside and inside of me, and I am afraid. So, I will battle with you, I will push you away, so that you do not touch my ideas.

Now, can there ever be any security? You understand? We have ideas about security, the feeling of being safe with my father, with my mother, in a job; the way I think, the way of my life, the way I look; with these I feel very satisfied; I feel very content in being enclosed in safe ideas. Can I ever be safe, can I ever be secure, however many the safeguards are which I may have outwardly or inwardly? How can there be security if my bank fails tomorrow, if my father or mother dies tomorrow, if there is a revolution? Inwardly is there any safety within my ideas? I like to think that I am safe in my ideas, in my beliefs, in my prejudices; but is there safety? They are walls which are not real, they are just my ideas, my sensations. I see for myself when I look into both the outward and the inward securities, that there is no safety at all. I like to believe that there is God who is looking after me. I like to think that I am going to be born more rich, more noble. But it may be or it may not be.

Inwardly there is no certainty, and outwardly there is no certainty. If you ask the refugees that have left Pakistan or any of the refugees from Eastern Europe, they will tell you that there is no security. But inwardly they feel that there is security; and so they cling to it. You may remove the outward security; but still inwardly you are very eager and build your security, because you do not want to let that go. That implies greater fear. Supposing tomorrow, or in a few years' time, your parents tell you to do what they want, to marry or not to marry. Would you be frightened? Of course you would not be frightened, because up to now you have been brought up to do exactly what you were told to do, to think along certain lines, to act in a certain manner, to follow certain ideas. If you are asked to do what you like, would you not be completely at a loss? If your parents told you to marry whom you liked, you would shiver, would you not? Because you have been conditioned—as I explained yesterday, by tradition, by fears—you will soon find that, if you are left to yourself, to be left alone is the greatest danger. You never want to be alone. You never want to think out anything for yourself. You never want to go out for a walk by yourself. You all want to be like active ants, talking, talking, doing something. When you are left alone to think out any problem, to face any of the things that life demands, you who have been brought up sheltered in ideas, sheltered by parents, by priests, by gurus, you are totally at a loss and are frightened; being frightened, you do most chaotic things, most absurd things; you accept like a man with a begging bowl, who will accept anything thoughtlessly.

So, seeing all this, really thoughtful persons begin to be free from any kind of security, inward or outward. This is extremely difficult, because it means that you are alone, that you are not dependent. The moment you depend, there is fear; and where there is fear, there is no love. Where there is love, you are not alone. The sense of loneliness is only when you are frightened, when you do not know what to do. When you are controlled by ideas, isolated by beliefs, then there is fear; and when there is fear, you are completely blind. So, in a school of this kind, the teachers and the parents have to solve this problem of fear; but unfortunately, parents are afraid for you and what you are going to do if you do not get married, if you do not get a job. They have fear of what people might say, the fear of your going wrong or right; because of this fear, they make you do something. Their fear is couched, is clothed, in what they call love. They want to look after you, therefore you must do this. But if you go behind that wall, behind the so-called affection and consideration, there is their fear for your safety; and you are also equally afraid because you have depended on people so long. So, you are frightened.

Is it not very important, in a school of this kind, that you should, from the very tender age right through life, break down these feelings of fear and question them, so that you are not isolated; so that you are not in fear; so that you are not enclosed in ideas, in traditions, in habits, but you are free human-beings with creative vitality?

Question: Why are we afraid, though we know that God protects us?

Krishnamurti: You have been told that God protects you. Look what is happening. Your father, your brother, your mother have told you that God protects you, which is an idea, and that idea you cling to; and yet, there is fear. So, you have an idea that God protects you—an idea, a thought, a feeling. But the actual fact is you are afraid. The actual fact is the real thing, not your idea that you are going to be protected because your father, your mother, your tradition, hope that God will protect you. But what is actually happening? Are you being protected? Look at the millions of people who are not protected, who are starving. Look at the villagers who carry weights, who are dirty, smelling, with torn clothes. Are they protected by God? Because you have more money than the rest, because you have got a position, because your father is a Tahsildar or Collector or a merchant who has cheated somebody, should you be protected while there are millions in the world going without food, without proper clothes? Really there is no protection even though you like to feel that God will protect you. It is just a nice idea, which is to pacify the fear; so you do not question, but just believe in God. If you really go into the question of fear, then you will find out whether God will protect you or not. To start with, the idea that you are going to be protected by God has no meaning. You start with the hope that the suffering poor starving human-being is going to be protected by the State, by his employer, by society, by God, by tradition; but they are not going to protect him.

When there is the feeling of affection, there is no fear; then there is no problem.

Question: What is shyness?

Krishnamurti: Do you not know what it is? Do you not know when you feel shy? If you feel shy, I ask you what is shyness? Here are a large group of people and you are not used to getting up and talking and you feel a little bit sensitive to expose yourself to criticism. You are shy of your bad speech, your incapacity to pronounce English properly and so on. In other words, you are afraid to expose yourself to all of us; we might laugh at you, we might criticise you. It is your shyness, it is your feeling of inadequacy, a feeling that you cannot speak properly, that we will all laugh at you. Therefore, you either say you would like to speak in Hindi, or keep quiet. But if you felt very sure, you would express yourself. To be able to express yourself gives you a feeling of a certain assurance, does it not?

Question: What is society?

Krishnamurti: What is society? What is the family?

Let us find out step by step how society is created, how it comes into being. What is the family? When you say, 'It is my family', what do you mean? My father, my mother, my brother, my sister, the feeling of closeness, the feeling that we are living in the same house, the feeling that my father and my mother are going to protect me; the ownership of certain property, of jewels, saris, clothes. That is the beginning of the family. There is another family like that living in another house, feeling the same things I feel, the sense of my house, my clothes, my car, my wife, my husband, my children; and there is another family over there feeling exactly the same thing; so that ten such families living on the same piece of earth, feeling the same thing, have a feeling that they must not be invaded by other families. So, they begin to make laws. The powerful families build themselves into positions, they have big properties, more money, more clothes, more cars. So the ten families get together and frame laws, they tell us what to do. So, gradually, a social entity comes into being, with laws, regulations, policemen, the soldier, the navy, the army. Ultimately, the whole of the earth becomes peopled by various kinds of social entities. Then, people get ideas and want to overthrow those who are established, who have all the means of power. They break down that society and then form another society.

Society is the relationship with people, the relationship between one family and another family, between one group of people and another group, between individuals and society. So, relationship is society; the relationship between individuals, between you and me, is society. If I am very greedy, very cunning, if I have great power, authority, I am going to push you out; and you are going to do the same to me. Then, laws are made by you and me, and others come and break our laws and establish another series of laws; and that goes on all the time. In society and in relationship, there is constant conflict. This is the simple basis of society; it becomes more and more complex as human beings become more and more complex in their ideas, in their wants, in their mechanical institutions, in their industry.

Question: Can you become free, living in this society?

Krishnamurti: While living in society, can you be free? If you depend on society for your security, for your comfort, can you ever be free? If I depend on my father for affection, for money, for initiative to do things, if I depend on him or on my guru, am I free? I am not. If I depend similarly on society—society being the instruments that give me a job, that give me protection, that give me various sets of comforts—am I free? So, is it possible to be free when I am dependent? It is only possible when I have capacity, when I have initiative, when I can think freely, when I am not afraid of what anybody says, when I want to find out something which is true, when I am not greedy, envious, jealous. As long as I am envious, greedy, I am depending; as long as I am depending on society, I am not free; but if I am free from greed, I am free. I do not mind what I do, what kind of job I get; but if I insist that because I have been educated, because I am this or that, I must become only a certain type of worker, a clerk, a glorified clerk under the Government, if I demand that I should work only in certain directions, then of course, I depend on society. Then, I am not free.

Question: Why do people want to live in society? They can live alone.

Krishnamurti: Can you live alone?

Question: I live in society because my father and mother live in society.

KRISHNAMURTI: To have a job, to live, to earn a livelihood, to do anything, have you not to live in society? Can you live alone? For your food you depend on somebody; for your clothes you depend on somebody; even if you are a sanyasi, you depend for your food, for your clothes, for your shelter, on someone. You cannot live alone. There is no entity which is completely alone. You are always related; it is only in death that you are alone. In living, you are always related—to your father, to your brother, to the beggar, to the roadmender, to the Tahsildar, to the Collector. You are always related, and because you do not understand that relationship, there is conflict. But if you understood that relationship between one man and another, there is no conflict, and there is no problem of living alone.

Question: When we are related to one another, that means we cannot be free. Is it not absolutely true?

KRISHNAMURTI: We do not understand what relationship is, right relationship. Suppose I have to depend on you; suppose I depend on you for my life, for my comfort, for my security; how can I ever be free? But if I do not depend, I am still related, am I not? I depend on you because I want some kind of emotional or physical or intellectual comfort. I depend on my parents because I want some kind of safety. So, my relationship to my parents is that of dependence; and if I depend, there is fear; and my relationship to my parents is based on fear. So, how can I have any relationship which is free? I can only have relationship which is free, when there is no fear. So, I have to set about freeing myself from that dependency so as to have right relationship; for in that right relationship, I am free.

Question: How can we be free when our parents depend on us?

KRISHNAMURTI: Why do your parents depend on you? Because they are old, they depend upon you to support them. Then what happens? They depend on you, for you to earn a livelihood, for you to clothe them; and if you say, 'I want to become a carpenter although I may not earn any money at all', they say that you must not do so because you have to support them. Just think about it. I am not saying it is good or bad. If I say it is good or bad, then we put an end to thinking. So, the father's demand that you should provide for him prevents you from living your life, and the living of your life is considered bad, selfish; you thus become the slave of your parents.

The State should look after old people through old age pensions, through various means of security. But when there is a country where there is over-population, insufficiency, lack of productivity and so on, the State cannot look after old people. So, parents depend on the young, and the young always fit into the groove of tradition and are destroyed. So, it is not a problem to be discussed by me; you have to work it out and you have to think about it. Look, I want to support my parents within reasonable limits. Suppose, I also want to do something which may not pay, which may not bring me money. Suppose I want to become a religious person, to find out what God is, what life is; that way, I may not have much money; and if I pursue it, I may have to give up my family, and they will probably starve like other millions of people. But as long as I am frightened of what people say—that I am not a dutiful son, that I am not a worthy son—I never will be a creative being. To be a happy creative human-being, I must have a great deal of initiative.

Question: Will it be good on our part to see our parents starving?

Krishnamurti: You are not putting it in the right way. I want to become an artist, a painter; and I know painting will bring me very little money. What am I to do? Sacrifice my urge to paint and become a clerk? That is what happens. I become a clerk and I am in great conflict, I am in misery; and because I suffer and am frustrated, I will make miserable my wife and children. So, what am I to do? I say to my parents, 'I want to paint, I will give you what little I can from the little I have, that is all I can do'.

You have asked questions like 'What is society?', 'What am I to do if my parents are dependent on me?', 'What is freedom?', 'Can I be free in society?', and I have answered them. But if you really do not think about them, if you do not go into them for yourself more and more deeply and approach them from different angles; if you do not look at them in different ways, then you will only say 'This is good. This is bad. This is duty. That is not duty. This is right. That is wrong'; and that will not lead you any further. But if you and I sit down, think about these problems, if you and the teacher discuss them, go into them, then your intelligence is awakened; then when these questions arise in daily life, you will be able to meet them. You will not meet them if you only accept what I am saying. My answers to your questions are only to awaken your intelligence, so that you will think these questions out, so that you will be able to meet life rightly.

December 16, 1952

VII

You know I have been talking about fear; it is very important that we should be conscious and be aware of it. Do you know how fear comes into being? We notice throughout the world that people are perverted and twisted in their ideas, in their beliefs, in their activities. So, we ought to go into it from every point of view, not only from the moral and economic point of view of society, but also from the point of view of the inward psychological struggles.

We have been talking of how fear twists the mind and, as I said yesterday, how fear for outward security and inward security distorts our thinking. I hope you have thought a little more about it today, because you see that the more you consider, the more you will be free from all dependence. The older people in the world have not created a marvellous society; the parents, the ministers, the teachers, the rulers, the fathers, the priests, they have not created a beautiful world. They have created an ugly, frightful, brutal world in which everybody is fighting somebody else—one group fighting another group, one class against another class, one nation against another nation, one idea fighting another idea, one belief against another belief. The world in which you are growing up is an ugly world, it is a sorrowful world; and the older people try to smother you with their ideas, beliefs, with their ugliness; and, if you are merely going to follow the ugly pattern of the old people that have made this world, what is the point of being educated, what is the point of living at all?

If you look throughout the world, you see appalling destruction and human misery. You do not know anything about wars in this country except what happened when partition took place. You may read about wars in history, but you do not know the actuality of it, how houses are completely destroyed, how there are the latest bombs, hydrogen bombs, which when thrown on an island cause the whole island to disappear; you know what that means, the whole island vapourises into steam. Ships are bombed and they go up into thin air. There is appalling destruction due to this so-called improvement, and into this world you are growing. You may have a good time when you are young, a happy time; but when you grow older, unless you are watchful and very alert, you will always create another world of battles, of ambitions, a world where each one is competing with the other, where there is misery, starvation, over-population and disease. Unless you are very watchful of your thoughts, of your feelings, you will perpetuate this world, you will continue the ugly pattern of life.

So, is it not very important for you while you are young, to think about all these matters; and not be taught by some stupid teacher to pass some stupid examinations, but be helped by the right teacher to think about all these things? Life is sorrow, death, love, hate, cruelty, disease, starvation. You have to think about all these things. That is why I feel that it is good to think out these morning talks together, so that you and I can explore, can think out, can go into these problems, so that you can intelligently have some ideas, some feeling about all these things, so that you need not just grow up to be married, to become a clerk, and then lose yourself like a river in the sand.

One of the causes of fear is ambition, is it not? You are all ambitious, are you not? What is your ambition? To pass some examination? To become a clerk? To become a Governor? Or if you are very young, to become an engineer, or to drive engines across the bridge? You are all ambitious. Why are you ambitious? What does it mean? Have you ever thought about it? Have you noticed older people, how ambitious they are? In your own family, have you not heard your father, your mother, your uncle talk about getting more salary, or occupying some prominent position? Everybody is doing that. In our society—I explained what our society is—in our society, everybody is trying to be on the top of the others. Are they not? They all want to become somebody—a governor, a minister, a manager. If they are clerks, they want to become managers; if they are managers, they want to become bigger; and so on and on and on—the continual struggle to be something. If I am a teacher, I want to become the Principal; if I am the Principal, I want to become the Manager; and so on. If you are ugly, you want to be beautiful, you want to have more money, more saris, more clothes, more dresses, more and more and more. Not only outwardly—furniture, houses, clothes, property—but also inwardly you want to be somebody, though you clothe or cover that ambition by a lot of words. Have you not noticed this? You have; and you think it is perfectly right, don't you? You think it is perfectly normal, justifiable, right.

What has ambition done in the world? So few have ever thought about it. When somebody is struggling to be on the top of somebody else, when everybody is trying to achieve, to gain, have you ever found out what is in their hearts? If you will look at your own heart and see when you are ambitious, when you are struggling to be somebody, spiritually or in the world, you will find that there is the worm of fear inside it. The ambitious man is the most frightened man, because he is afraid to be what he is, because he says, 'If I am what I am, I shall be nobody. Therefore, I must be somebody, I must become the engineer, the engine driver, the magistrate, the judge, the minister'. If you examine this very closely, if you go beyond the wall of words, behind the wall of ideas, positions and ambitions, you will find there is fear, because he is afraid to be what he is. Because he thinks that what he is, is so insignificant, so poor, so ugly, so lonely, so empty, he says, 'I must go and do something outside'. Either he goes after what he calls God—which is just another form of ambition—because he is afraid, or he wants to be somebody in the world. So, what happens is that this fear is covered up, this loneliness—this sense of inward emptiness of which he is really frightened—is covered up. He runs away from it, and the ambition becomes the emotions through which he can escape.

So, what happens in the world is that everybody is fighting somebody. One man is lesser than another man. There is no love, there is no consideration, there is no thought. Each man wants to become somebody. A member of Parliament wants to become the leader of the Parliament, to become the Prime Minister and so on and on and on. There is perpetual fighting; and our society is one constant struggle, of one man against another; and this struggle is called the ambition to be something. Old people encourage you to do that. You must be ambitious, you must be something, you must marry a rich man or a rich woman, you must have the right kind of friends. So, the older generation, those who are frightened, those who are ugly in their hearts, try to make you like them; and you also want to be like them because you see the glamour of it all. When the governor comes, everybody bows down to the earth to receive him, gives him garlands, makes speeches; he loves it and you love it, because you feel you are honoured, you know his uncle or you know his clerk; so, you want to bask in the sunshine of his ambitions, of his achievements. So you are easily caught in it, in the web of the older generation, in a world which is most ugly, most monstrous. Only if you are very careful, if you are watchful and if you question all the time, if you do not accept and are not afraid, then you will not be caught in it, then you will create a different world.

That is why it is very important that you should find the right vocation. You know what 'vocation' means? Something which you will love to do, which is natural. After all, that is the function of education, of a school of this kind, to help you to grow independently so that you are not ambitious but can find your true vocation. The ambitious man has never found his true vocation. If he had found, he would never be ambitious. Is it not the function of the teacher, of the Principal, of the Manager, of the Trustees of this place to help you to be intelligent—which means, not to be afraid—so that you can choose, you can find out your own vocation, your own way of life, the way you want to live, the way you want to earn your own livelihood. This means really a revolution in thinking because, in the world, the man who can talk, the man who can write, the man who can preach, the man who can rule, the man who has a car, is thought to be in a marvellous position; and the man who digs in the garden, who cooks, who builds a house, is despised. Have you noticed your own feelings, how you look at the mason, the man who builds, who mends the road, the driver of a taxi or a rikshaw, how you regard him with absolute contempt? To you he does not even exist; but when you look at a man with a title, an M.A., or a B.A., a little clerk, a banker, a merchant, a pundit, a minister, immediately you respect him and disregard the tongawala. But if you really found your true vocation, then you would break down this system completely; because then you might be a gardener, a painter, because then you would be doing something which you really love with your being. That is not ambition, to do something marvellously, completely, truly according to what you think; that is not ambition; in that there is no fear. But it is very difficult, because that means that the teacher has to pay a great deal of attention to teach each one of his boys to find out what he is capable of, to help him to find out, to help him not to be afraid but to question, to investigate. You may be a writer, you may be a poet, you may be a painter; and if you love that, you have no ambition; because, in that, you want to be, to create; it is a thing which you love. In love, there is no ambition.

So, is it not very important when you are young, when you are in a place like this, to help you to awaken your own intelligence, so that you naturally find your vocation? Then, if you find it and if it is a true thing, then you will love it right through life. In that, there will be no ambition, no competition, no struggle, no fighting each other for position, for prestige; and perhaps then you will be able to create a new world. Then, in that world, all the ugly things of the old generation will not exist, their wars, their mischief, their separative gods, their rituals which mean absolutely nothing, their government, their violence. In a place of this kind, the responsibility of the teacher and of you is very great, because you can create a new world, a new culture, a new way of life.

Question: What is calamity?

Krishnamurti: Why are you asking that? Do you want the dictionary meaning? May I suggest then that you look up a dictionary. What is behind the question? Don't be nervous. What do you mean? Is it not a calamity to see the villager carrying a tremendous weight on her head? To be a villager with dirty clothes, starving,—is it not a calamity? It is a calamity to the villager; and if you are at all sensitive, it is a calamity also to you. I do not see what the problem is which makes you ask this question.

Question: If somebody has an ambition to be an engineer, does it not mean that he is interested in it?

Krishnamurti: Would you say being interested in something is ambition? We can give to that word 'ambition' any meaning. Ambition, as we generally know it, is the outcome of fear. Now, if I am interested as a boy in being an engineer because I love it, because I want to build beautiful houses, because I want to have the best irrigation in the world, because I want to build the best roads, it means I love the thing; therefore, that is not ambition. In that, there is no fear.

So, ambition and interest are two different things, are they not? I am interested in painting, I love it, I do not want to compete with the best painter or the most famous painter, I just love painting. You may be better at painting, but I do not compare myself with you. I love what I am doing when I paint; that in itself is sufficient for me.

Question: What is the easiest way of finding God?

Krishnamurti: I am afraid there is no easy way, because to find God is one of the most difficult things, one of the most arduous things. Is not God something which the mind creates? You know what the mind is. The mind is the result of time. The mind can create anything, any illusion; it has the power of creating ideas, of projecting itself in fancies, in imagination, in accumulating, discarding, choosing; being prejudiced, narrow, limited, the mind can create God, can picture a God, can imagine what God is. Because some teachers, some priests, some so-called saviours have said there is God and they have described him, the mind can imagine God. But that is not God. God is something that cannot be found by the mind.

So, to understand God, you must understand your own mind first—which is very difficult. It is a very complex business, it is not easy. But it is very easy to sit down and go into some kind of dream and have various visions, illusions, and think that you are very near God. The mind can deceive itself enormously. So, to really find that which you call God, you must be completely quiet; and that is not easy. Have you not found how difficult it is? Have you seen older people, how they shake, how they jiggle with their toes and with their hands, how they never sit quiet? How difficult it is physically to sit still and how much more difficult it is for the mind to be still! You see, if you force the mind to be still, if you follow gurus, the mind is not still. It is like a child that is made still. It is a great art, one of the most difficult things, for the mind to be completely still without coercion. Then only is there a possibility of that which you call God, to be.

Question: Is God everywhere?

Krishnamurti: Are you really interested in this or have you been put up to ask this question? You ask questions, and

I notice you then subside; you do not listen. Have you noticed how the older people never listen to you? They are so enclosed in their own thoughts, in their own emotions, in their own achievements, in their own sorrows, that they never listen to you. I am glad you notice a lot of things. Now, if you know how to listen, really listen, you find out a lot of things, not only about people but about the world.

Here is a boy who asks if God is everywhere. He is too small to ask that question. He does not know what it really means. Probably, he has a vague inkling about it, the feeling of beauty, the feeling of the birds in the sky, of waters running, a nice smiling face, the dance of the leaf in the wind, a woman carrying a burden, anger, noise, sorrow, all that is in the air; and he is interested and anxious to try to find out what life is; probably, the little boy feels it vaguely; he discusses it with older people; he hears them talking about God and he is puzzled. It is very important, is it not?, for him to ask that question and for you to seek an answer; because, as I was telling you the other day, you may unconsciously, deep down, be able to catch the meaning of all this inwardly and, as you grow, you will have hints of other things besides this ugly world of struggle. The world is beautiful, the earth is beautiful, rich; but we are the spoilers of it.

Question: What is the real goal of life?

KRISHNAMURTI: It is, first of all, what you make of it. It is what you make of life.

Question: As far as reality is concerned, it must be something else.

KRISHNAMURTI: What is the goal of life? Find out the truth of it; and till you find the truth of it, do not stop, because apparently, 'what is the goal of life' interests you.

Question: I am not particularly interested in my goal, but I want the goal of life for everybody.

Krishnamurti: How will you find it out, who will show you? Can you find it out by reading? If you read, one author may give you a method, another author may give you a different method. If you go to a man who is suffering, he will say the goal of life is to be happy, because he is himself suffering; for him, the goal of life is to be happy. If you go to a man, to a person, who is starving, who has not had a full meal for years, his goal of life is to have his tummy full. If you go to one of the politicians, his goal is to become one of the directors, one of the rulers of the world. If you ask a woman, she will say, 'My goal is to have a baby'. If you go to a sanyasi, his goal is to find God. The general desire, the goal of people is to find something that is very comfortable, to find some security, to find safety in something, so that they have no fear, so that they have no anxiety, no doubt, no questions. They want something permanent to which they can cling. Is it not so?

So, the general goal of life for a man is some kind of hope, some kind of safety, some kind of permanency. You cannot say, 'Is that all?'. That is what is happening. You must be fully acquainted with that first. You must question all that—which means, you must question yourself. The general goal of life is embedded in you, because you are part of the whole life, you want safety, you want permanency, you want happiness, you want something to which to cling. Now, to find out something beyond that, some truth which is not of the mind nor of the illusions of the mind, all this must be finished; that is, you must understand all this and put it aside; then only, you will find out the real thing, whether there is a goal. But to stipulate that there must be a goal, to believe that there is a goal, is merely another illusion. But if you can question all the conflicts, the struggles, the pains, the vanities, the ambitions, the fears, the hopes and go through them, go beyond and above them, then you will find out.

Question: Then I must develop higher influences and ultimately find out the real goal of life.

Krishnamurti: How can you see the ultimate thing if you have got many barriers between you and that? You must remove the barriers. To have fresh air you must open the window. You cannot say, 'Let me sit down and see what the fresh air is like'. You must open the windows. Similarly, you must see all the barriers, the limitations, the conditions; and seeing them all, you must put them aside; then you will find out. But to sit on this side and say 'I must find out' means nothing.

December 17, 1952

VIII

As you know, we have been talking a great deal about fear, because it is a very strong element in our lives. Let us now for a while talk about what is love, what it means and whether behind this word which to us has so much meaning, so much significance, whether behind this word and feeling, there is also that peculiar quality of apprehension, of anxiety, of the thing which grown up people know as loneliness. So, let us talk about the word or the feeling that we call love.

Do you know what love is? Do you know how to find it? Do you love your parents? Do you know how to love your father, your mother, your guardian, your teacher, your aunt, your husband, or your wife? Do you know what it means? When I say I love my parents, what does it mean? You feel safe with them, you are familiar with them? Find out as I talk, whether this applies to you and to your love for your parents. You think your parents are protecting you, they are giving you money, shelter, clothes and food, and you feel a sense of close relationship. Don't you? Also, you feel you can trust them. I do not know if you trust them, but you feel you can. You understand the difference. You feel you can, but you may not. Probably you do not talk to them as easily, as happily as to your own friends; and yet, you respect them—respect being looking up to, being guided by them and obeying them, feeling that you have a certain responsibility towards them, feeling that you have a duty to support them when they grow up, when they are old. They in turn love you, they want to protect you, they want to guide you, they want to help you—at least they say so. They want you to be married off, so that you will lead a so-called moral life, so that you have no troubles, so that a man will look after you or there is a wife to look after you, to cook, to look after your children. All this is called love, is it not?

We cannot find out if it is real love, because love is something which cannot be so easily explained by words. It is not something that comes to you easily. It is much more complex, and cannot be easily understood. Without it, life is very barren; without it, the trees, the birds, the smile of men and women, the bridge across the river, the boatmen and the animals have no meaning. Without it, life becomes shallow. Do you know what 'shallow' means? Like a pool. In a deep river many fish can live, there is richness. But the pool that is by the road-side, it soon dries up with the strong sun; and nothing remains except mud and dirt. For most of us, love is an extraordinarily difficult thing to understand. For most of us, it is very shallow. Behind that word, there is a lurking fear. We want to be loved and also, we want to love. So, is it not very important for each one of us to find out what this extraordinary thing is? You can only find out if you know how you regard human beings, the trees, the birds, the animals, the stranger, the man who is hungry and also how you regard your friends if you have any, how you regard your gurus if you have any, or how you regard your parents. When you say, 'I love my father, my mother, my guardian, my teacher', what does it mean? When you look up to somebody, when you feel it is your duty that you ought to obey them, and when they feel that you must also have a duty towards them and that you must obey them, is that love? Do you understand what I am talking about? When you look up to somebody, when you respect him tremendously, is that love? When you look up to somebody, you also look down upon somebody else. Don't you? There is always that. Is it not so? Is that love? When you feel you must obey, you have a duty, is that love? Is love something which is apprehensive, in which there is the sense of looking up or looking down, in which there is the obeying of somebody?

When you say you love somebody, don't you depend on him? It is allright when you are young, to be dependent on your father, on your mother, on your teacher, or on your guardian.

Because you are young, you need to be looked after, you need clothes, you need shelter, you need security. While you are young, you need a sense of being held together, of somebody looking after you. But even as you grow older, this feeling of dependence remains, does it not? Have you not noticed it in older people, in your parents and your teachers? Have you not noticed how they depend on their wives, on their children, on their mothers? People when they grow up still want to hold on to somebody, still feel that they need to be dependent. Without looking to somebody, without being guided by somebody, without a feeling of comfort and security in somebody, they feel lonely, do they not? They feel lost. So, this dependency on another is called love; but if you watch it more closely, you will see dependency is fear, it is not love. Because they are afraid to be alone, because they are afraid to think things out for themselves, because they are afraid to feel, to watch, to find out the whole meaning of life, they feel they love God. So they depend on what they call God; but a thing created by the mind is not dependable; it is not God, the unknown. It is the same with an ideal or a belief. I believe in something and that gives me great comfort; I love that ideal and I hold on to it; but remove the ideal, remove the belief and my dependency on it, and I am lost. It is the same thing with a guru. I depend, I want to receive; so, there is a fear, an ache. It is the same when you depend on your parents or teachers. It is right that you should do so when you are young; but if you keep on depending when you have grown to maturity, that will make you incapable of thinking, of being free. Where there is dependence there is fear; and where there is fear there is authority; there is no love; when your parents say you must do this, you must obey; you must follow certain traditions; you must take certain jobs or do some work; in all these, there is no love. And when you depend on society and accept the structure of society as it is, it is not love, because society is very rotten. You do not have to investigate it very deeply; for when you walk down the road, you see poverty, ugliness, squalor.

An ambitious man or woman does not know what love is, and we are ruled by people who are ambitious. Therefore, there is no happiness in the world. It is very important for you, as you grow up, to see all this and to find out if you can ever discover this thing called love. You may have a very rich house, a marvellous garden, a good position, many saris or clothes, a good job; you may be the great Prime Minister; but without love, all these things have no meaning.

So, what you have to do is to find out now—not when you grow old, you will never find out then—how you love your parents or your teacher or your guru, you have to find out what it all means, not to accept any word, but to go behind the word, to find out what lies behind the meaning of words and see if there is any reality behind them—the reality being that which you actually feel, not what you are supposed to feel—to feel the real when you are jealous, when you are angry. The moment you say 'I must not be jealous', that is a varying wish that has no meaning. If you can find out exactly, be very clear, be very honest to yourself to find out exactly what you feel, what the actual state is—not what the ideal state is, not how you should act or how you should feel at some future date, but what you actually feel at the moment—then you can do something about it. But to say, 'I must love my parents, I must love my guru, I must love my teacher', has no meaning, has it? Because, behind those words you are quite different; you say a lot of words and behind those words you hide. So, is it not intelligence to go beyond words, beyond the accepted meaning of words? Words like duty, responsibility, God, love, have acquired a lot of traditional meaning; but an intelligent person, a really deeply educated person goes beyond the words. For instance, if I told you that I do not believe in God, how shocked you would be. Would you not? You would say, 'Goodness, what an awful idea'. You believe in God, don't you? At least you think you do. That has very little meaning—your belief or non-belief.

What is important is to go behind the word, the word that you call love, and to see actually whether you do love your parents and whether the parents actually love you. Because if you really loved your parents or your parents actually loved you, the world would be entirely different. There would be no wars, there would be no starvation, there would be no class differences. There would be no rich and no poor. Without this thing called love, you try to arrange society economically, to adjust economically, to put right; but without love, you cannot bring about a social structure which is without conflict, without pain. So, you have to go into this very very carefully; and perhaps then you will find out what love is.

Question: Why is there sorrow in the world?

KRISHNAMURTI: I wonder if that boy knows what that word means. Probably, he has seen the donkey carrying an over-weight with his legs almost breaking; probably he has seen some child crying; probably he has seen the mother beating the child, the father scolding the child. Probably, he has seen people quarrelling or fighting each other. There is death, the body being carried to be burnt; there is the beggar; there is disease; there is poverty, old age, not only outside but inside of us; so perhaps, he says, 'Why is there sorrow?'. Don't you want to know too? Have you searched, not only outwardly but inwardly, your own sorrow? What is it, why does it exist? Suppose I want something and I cannot get it, I feel miserable; I want a few more saris, I want to be a little more rich, a little more beautiful, and I cannot be that; without it I feel unhappy. I want to be friends with that boy or girl and I cannot be, and I feel unhappy. I want to love that person and that person does not love me, and I am miserable. My father dies, I am in sorrow. Why?

Why do you feel unhappy when you cannot get what you want? Why should you get what you want? We think we have a right to get what we want. If you want a sari, you say that you must have it. If you want a coat, you feel that you must have it. But you never ask why you should have it when millions have not got it? Why should you have what you want? And besides, why do you want it? There is your need for enough clothes, food, shelter; but you go beyond that and want some more. Suppose you have what clothes, what food, what shelter you need; you are not satisfied with that, you want more power, you want to be respected, you want to be loved, you want to be looked up to, you want to be powerful, you want to be poets, saints, you want to be Prime Ministers, Presidents, good speakers. Why? Have you ever looked into it? Why do you want all this? This does not mean that you must be satisfied with what you are. I do not mean that. That would be ugly, silly. But this constant craving, the desire, the longing for more and more and more, why? This indicates that you are dissatisfied, discontented; but with what? Discontent, dissatisfaction with what you are? I am this, I do not like it, I want to be that. I think I look much more beautiful in a new coat or a new sari, so I want that. What does that mean? That means I am dissatisfied with what I am. I think I can escape from the discontent by having something more, more clothes or more power and so on. But the dissatisfaction is still there, is it not? I only cover it up with clothes, with power, with cars; I just cover it up.

So, until you find out how to understand what you are, to merely cover yourself with words, with power, with position, has no meaning. You will still be unhappy. Seeing this, the unhappy person, the person who is in sorrow, does not run away to gurus, to position, to power; he wants to know what is behind that word, what lies behind that sorrow. If you go behind it, you will find that it is yourself, yourself who are very small, yourself who are miserable, unhappy, struggling to achieve greatness. So, this struggle to be something is the cause of sorrow. But if you can understand the thing, that which you are, go deeper and deeper behind it, you will find something quite different.

Question: How can we wipe out sorrow?

KRISHNAMURTI: I have just explained it to you. You had better talk it over with your teachers afterwards. I just explained how sorrow comes into being and how it is possible to wipe it out.

Question: If a man is starving and I have a feeling that I can be useful to him, is it not with ambition that I am loving the man?

Krishnamurti: It all depends with what motive you help him. The Politician says he helps you and gets to New Delhi, living in a big house and speaking and showing himself off. He is helping the poor man, he says so. Is that love? Do you understand? Is that love?

Question: If I relieve him from starvation by my usefulness?

Krishnamurti: He is starving and you help him with food to relieve starvation. Is that love? Why do you want to help him? This means, have you no motive, have you no incentive, do you not get any benefit out of it? Think it out, do not say yes or no. If you get any benefit out of it, politically or inward benefit or outward benefit, then you do not love him. You feed him in order to become more popular, or in order that your friends may help you to reach New Delhi. Then that is not love, is it? But if you love him, you feed him without any incentive, without any motive, without wanting anything in return. If you feed him and he is ungrateful, do you feel hurt? If so, you do not love him. If he says to you and to the villagers that you are a wonderful man, you will feel very flattered. Then it means you do not love him, because you are thinking about yourself; surely that is not love. One has to be very careful to find out if one derives any kind of benefit and what the motive is that makes one feed him.

Question: Suppose I want to go home and the Principal says 'no'. If I disobey him, I will have to face the consequence. If I obey the Principal, I break my heart.. What am I to do?

Krishnamurti: Do you mean to say that you cannot talk it over with the Principal, that you cannot show him your problem, that you cannot take him into your confidence? If the Principal is the right kind of Principal, you can trust him, talk over your problem with him; and then if he is obstinate and says 'you must not go', then something is wrong with the Principal, or he may have reasons which you must find out.

So, it requires mutual confidence. That is, you must have confidence in the Principal, and the Principal must have confidence in you. Life is not just a one-sided relationship. You are a human being, so is the Principal a human being. He may make a mistake. So, both of you must talk it over. You may say that you want to go but that may not be quite enough; your parent may have written to the Principal not to send you home. It must be a mutual thing, must it not?, so that you do not get hurt, so that you do not feel that you are ill-treated, brutally pushed aside; and that can only happen when you have confidence in the teacher and he has confidence in you. That means real love; and that is what this school should be.

Question: Why should we not do puja?

KRISHNAMURTI: Have you found out why old people do puja? Because they are copying? The more immature you are, the more you want to copy. Have you noticed how you love uniforms? So, before you ask why you should not do puja, ask the old people why they do puja. They do it because, firstly it is a tradition, their grandfathers did it. Then the repetition of words gives them a certain sense of peace. Do you understand that constantly repeated words dull your minds and that they give you a sense of quietness, if the words have significance? Especially, Sanskrit words have certain vibrations which make you very quiet. People also do puja because everybody is doing it; because their grandmother, their grandfathers, their aunts did it. For all these reasons, they do puja. You being very young, you copy them; and you say you must also do puja because your father, your mother, your guru, your teacher does it. Do you do puja because somebody tells you to do it or because you find a certain mesmeric hypnotic effect in repeating certain words? Should you not find out why you do anything, before you do it? It does not matter even if millions believe it to be so. Should you not find out without accepting anything, should you not use your mind to find the truth or the significance of puja?

You see that the mere repetition of Sanskrit words or of gestures will not really help you to find out what truth is, what

God is. To find that out, you must know how to meditate. That is quite a different problem, quite different from doing puja. Millions of people have done puja and has it brought about a happier world? Are people creative? By 'creative', I do not mean the bearing of children. I mean 'creative' in the sense of being full of initiative, of love, of kindness, of sympathy, of consideration. So, if you as a little boy do puja and repeat it, you will grow merely like a machine. But if you begin to question, if you begin to doubt, to enquire, to find out, then perhaps you will know how to meditate. Meditation is one of the greatest blessings if you know how to do it properly.

December 18, 1952

IX

You remember, yesterday morning we were discussing the complex problem of love. I do not think we shall understand it till we understand an equally complex problem which we call the mind. Have you noticed, when we are very young, how inquisitive we are? We want to know, we see many more things than older people. We observe, if we are at all awake, things that older people do not notice. The mind, when we are young, is much more alert, much more curious, and wanting to know. That is why when we are young we learn so easily mathematics, geography. As we grow older, our mind becomes more and more crystallized, more and more heavy, more and more bulky. Have you noticed in older people how prejudiced they are? Their minds are fixed, they are not open, they approach everything from a fixed point of view. You are young now; but if you are not very watchful, you will also become like that. Is it not then very important to understand the mind, and to see whether you cannot be supple, be capable of instant adjustments, of extraordinary capacities in every department of life, of deep research and understanding, instead of gradually becoming dull? Should you not know the ways of the mind, so as to understand the way of love? Because, it is the mind that destroys love. Clever people, people who are cunning, do not know what love is because their minds are so sharp, because they are so clever, because they are so superficial—which means, to be on the surface; and love is not a thing that exists on the surface.

What is the mind? Do you understand what I am talking about? I am not talking about the brain, the physical construction of the brain about which any physiologist will tell you. The brain is something which reacts to various nervous responses. But you are going to find out what the mind is. What is the mind? The mind says, 'I think; it is mine; it is yours; I am hurt; I am jealous; I love; I hate; I am an Indian; I am a Mussalman; I believe in this; I do not believe in that; I know; you do not know; I respect; I despise; I want; I do not want'. What is this thing? Till you understand it, till you are familiar with the whole process of thinking which is the mind, till you are aware of that, you will gradually, as you grow older, become hard, crystallized, dull, fixed in a certain pattern of thinking.

What is this thing which you call the mind? It is the way of thinking, the way you think. I am talking of your mind—not somebody else's mind and the way it would think—the way you feel; the way you look at trees, at a fish; at the fishermen; the way you consider the villager. That mind gradually becomes warped or fixed in a certain pattern. When you want something, when you desire, when you crave, when you want to be something, then you set a pattern; that is, your mind creates a pattern and gets caught. Your desire crystallizes your mind. Say, for example, I want to be a very rich man. The desire of wanting to be a wealthy man creates a pattern and my thinking then gets caught in it; and I can only think in those terms, and I cannot go beyond it. So, the mind gets caught in it, gets crystallized in it, gets hard, dull. Or, if I believe in something—in God, in Communism, in a certain political system—the very belief begins to set the pattern, because that belief is the outcome of my desire and that desire strengthens the walls of the pattern. Gradually, my mind becomes dull, incapable of adjustment, of quickness, of sharpness, of clarity, because I am caught in the labyrinth of my own desires.

So, until I really investigate this process of my mind, the ways I think, the ways I regard love, till I am familiar with my own ways of thinking, I cannot possibly find what love is. There will be no love when my mind desires certain facts of love, certain actions of it, and when I then imagine what love should be. Then I give certain motives to love. So, gradually, I create the pattern of action with regard to love. But it is not love; it is merely my desire what love should be. Say, for example, I possess you as a wife or as a husband. Do you understand 'possess'? You possess your saris or your coats, don't you? If somebody took them away, you would be angry, you would be anxious, you would be irritated. Why? Because you regard your saris or your coat or kurtha as yours, your property; you possess it; because through possession you feel enriched. Don't you? Through having many saris, many kurthas, you feel rich, not only physically rich but inwardly rich. So, when somebody takes your coat away, you feel irritated; because, inwardly you are being deprived of that feeling of being rich, that feeling of possession. Owning creates a barrier, does it not?, with regard to love. If I own you, possess you, is that love? I possess you as I possess a car, a coat, a sari; because in possessing, I feel very rich; I depend on it; it is very important to me inwardly. This owning, this possessing, this depending, is what we call love. But if you examine it, you will see that, behind it, the mind feels satisfied in possession. After all, when you possess a sari or many saris or a car or a house, inwardly it gives you a certain satisfaction, the feeling that it is yours.

So, the mind desiring, wanting, creates a pattern; and in that pattern it gets caught; and so the mind grows weary, dull, stupid, thoughtless. The mind is the centre of that feeling of the 'mine', the feeling that I own something, that I am a big man, that I am a little man, that I am insulted, that I am flattered, that I am clever or that I am very beautiful or that I want to be ambitious or that I am the daughter of somebody or the son of somebody. That feeling of the 'me', the 'I', is the centre of the mind, is the mind itself. So, the more the mind feels this is mine and builds walls round the feeling that 'I am somebody', that 'I must be great', that 'I am a very clever man', or that 'I am very stupid or a dull man', the more it creates a pattern, the more and more it becomes enclosed, dull. Then it suffers; then there is pain in that enclosure. Then it says, 'What am I to do?'. Then it struggles to find something else instead of removing the walls that are enclosing it. By thought, by careful awareness, by going into it, by understanding it, it wants to take something from outside and then to close itself again. So, gradually, the mind becomes a barrier to love. So, without the understanding of life, of what the mind is, of the way of thinking, of the way from which there is action, we cannot possibly find what love is.

Is not the mind also an instrument of comparison? You know what is comparison, to compare. You say this is better than that; you compare yourself with somebody who is more beautiful, who is more clever. There is comparison when you say, 'I remember that particular river which I saw a year ago, and it was still more beautiful'. You compare yourself with somebody, compare yourself with an example, with the ultimate ideal. Comparative judgment makes the mind dull; it does not sharpen the mind, it does not make the mind comprehensive, inclusive; because, when you are all the time comparing, what has happened? You see the sunset, and you immediately compare that sunset with the previous sunset. You see a mountain and you see how beautiful it is. Then you say, 'I saw a still more beautiful mountain two years ago.' What happens when you are comparing is that you are really not looking at the sunset which is there, but you are looking at it in order to compare it with something else. So, comparison prevents you from looking fully. I look at you, you are nice; but I say, 'I know a much nicer person, a much better person, a more noble person, a more stupid person'; when I do this, I am not looking at you, am I? Because my mind is occupied with something else, I am not looking at you at all. In the same way, I am not looking at the sunset at all. To really look at the sunset, there must be no comparison; to really look at you, I must not compare you with someone else. It is only when I look at you, not with comparative judgment, that I can understand you. But when I compare you with somebody else, then I judge you and I say, 'Oh! he is a very stupid man.' So, stupidity arises when there is comparison; you understand? I compare you with somebody else and that very comparison brings about a lack of human dignity. When I look at you without comparing, I am only concerned with you, not with someone else. The very concern about you, not comparatively, brings about human dignity.

So, as long as the mind is comparing, there is no love; and the mind is always judging, comparing, weighing, looking to find out where the weakness is. So, where there is comparison, there is no love. When the mother and father love their children, they do not compare them, they do not compare their child with another child; it is their child and they love their child. But you want to compare yourself with something better, with something nobler, with something richer; so, you create in yourself a lack of love. You are all the time concerned with yourself in relationship to somebody else. So, as the mind becomes more and more comparative, more and more possessive, more and more depending, it creates a pattern in which it gets caught; so it cannot look at anything anew, afresh; and so it destroys that very thing, that very perfume of life, which is love.

Question: What should we ask God to give us?

KRISHNAMURTI: You are very interested in God. Are you not? Why? Because your mind is asking for something, wanting to find out. So, it is constantly agitated. When I am asking something from you, my mind is agitated, is it not?

The boy wants to know what he should ask of God. He does not know what God is; he cannot possibly know what he wants. But there is a feeling of general apprehension, a general feeling 'I must find out, I must ask, I must be protected'. The mind is always seeking, searching in every corner; and so the mind is never still; it is always wanting, grasping, watching, pushing, comparing, judging. You search your own mind and see what the mind is doing, how it tries to control itself, how it tries to dominate, to suppress, to find out, to search, to ask, to beg, to struggle, to compare. We call that mind very alert; is it alert? An alert mind is a still mind, not a mind that like a butterfly is chasing all over the place, not a mind that is constantly clinging, agitating, asking, begging, praying, petitioning—such a mind is never still. It is only a still mind that can understand what God is. A still mind can never ask of God.

It is only an impoverished mind that can beg, that can ask. What it asks, it can never have; and what it wants is security, comfort, certainty. If you seek anything of God, you will never find God.

Question: What is real greatness and how can I be great?

KRISHNAMURTI: You see, the unfortunate thing is that we want to be great. We all want to be great. Why? We want to be Gandhis, Prime Ministers, we want to be great inventors, great writers. Why? You see, in education, in religion, in all the things of our life, we have examples. We have examples of the greatest poet, the greatest orator, the greatest writer, the greatest saint, the greatest hero. We have examples and we want to be like them.

When you want to be like another, you have already created a pattern of action, have you not? You have already set a limitation on your thought. You have already bound your thought within certain limits. So, your thought has already become crystallized, narrow, limited, suffocated. Why do you want to be great? Why are you not prepared to be what you are? You see, the moment you want to be something, there is misery, there is degradation, there is envy and sorrow. I want to be like the Buddha. What happens? I struggle everlastingly. I am stupid, I am ugly; I crave for something; and I wish to leave what I am and to go beyond that. I am ugly, I want to be beautiful; so, I struggle everlastingly, till I die, to be beautiful, or to deceive myself to think that I am beautiful. If I say to myself that I am ugly and I see it as a fact, then I can investigate, then I can go beyond. But if I am always trying to be something other than what I am, then my mind wears itself out.

If you say, 'This is what I am, and I am going to understand this', then you will find that the understanding of what you are—not what you should be—brings great peace and contentment, great understanding, great love.

Question: Is there not an end of love? Is love based on attraction.

Krishnamurti: Suppose you are attracted by a beautiful river, by a beautiful woman or by a man. What is wrong with that? We are trying to find out. You see, when I am attracted to a woman, to a man or to a child or to truth or to a person, what happens? I want to be with it, I want to possess it, I want to call it my own; I say that it is mine and that it is not yours. I am attracted to that person, I must be near that person, my body must be near that person's body. So, what have I done? What generally happens? The fact is that I am attracted and I want to be near that person; that is a fact, not an ideal. And also the fact is that when I am attracted and I want to possess, there is no love. My concern is with the fact and not with what I should be. Well, when I possess a person, I do not want that person to look at anybody else. When I consider that person as mine, is there love? Obviously not. The moment my mind creates a hedge round that person, as the mine, there is no love.

The fact is my mind is doing that, all the time. That is what we are discussing, to see how the mind is working; and perhaps, being aware of it, the mind itself will be quiet.

Question: Why has the earth been created and why are we on it?

Krishnamurti: You know what the scientists say how the earth has come into being. If you read biology, the beginning of life, they will tell you how the earth has been created, how human beings have grown upon it. That is the answer.

Question: Is that true?

Krishnamurti: The girl wants to know if it is true? Who is going to tell you about what is true? You are here, are you not? There is the earth and you are here. Why speculate about something which you cannot possibly prove? I mean: the scientists, the biologists will tell you how the earth has been created; and some equally clever person will tell you how the earth has been created out of Brahman. He will tell you how you have been created, how you have evolved; and another will tell you how you have been created out of matter. Then, what will happen to you? Which are you going to choose? You will obviously choose something that will please you, you will choose according to your own conditioning. This is a useless process of speculating. It is a waste of time to speculate. But there is the earth to understand, and you have to find out why you are here, what you are thinking, what you are feeling, what your life is. Perhaps you feel you will be able to find out ultimately; but you must begin now to find out.

Question: Why does one feel the necessity of love?

KRISHNAMURTI: You mean why do we have to have love? Why should there be love? Can we do without it? What would happen if you did not have this so-called love? If your parents began to think out why they love you, you might not be here. They might throw you out. They think they love you; therefore, they want to protect you, they want to see you educated, they feel that they must give you every opportunity to be something. This feeling of protection, this feeling of wanting you to be educated, this feeling that you belong to them is what they generally call love. Without it, what would happen? What would happen if your parents did not love you? You would be neglected, you would be something inconvenient, you would be pushed out, they would hate you. So, fortunately, there is this feeling of love, perhaps clouded, perhaps besmirched and ugly; but there is still that feeling, fortunately for you and me; otherwise, you and I would not have been educated, would not exist.

Question: What is prayer? In daily life, what is its importance?

KRISHNAMURTI: I presume you put that question in all seriousness, and not just because you want to be clever; I presume you really put that question in earnestness. Let us find out. Do not listen, but find out.

Why do you pray and what is prayer? Most of your prayers are merely a petitioning, an asking. You indulge in this kind of prayer because you suffer, because you are alone, because you are depressed and in sorrow. You pray to God and ask for help; that is a petition; and that, you call prayer. The content of prayer is generally the same although the intent behind it may vary. Prayer, with most people, is a petition, a begging, an asking. Are you doing that? Why are you praying? I am not saying you should or should not pray. But why do you pray? Is it for more knowledge, for more peace, for the world to be free from sorrow? Is there any other form of prayer than that? There is prayer which is really not a prayer but the sending out of good will, the sending out of love, the sending out of ideas. Which is it you are doing?

If your prayer is a supplication, a petition, then what happens? You are asking God or somebody to fill your empty bowl, are you not? You want that bowl to be filled according to your wishes. You want God to fill it according to your wishes; so you are asking God for that which you want. You are not satisfied with what happens, with what is given. So your prayer is merely a petition. It is a demand that you should be satisfied. You want to be satisfied; therefore, your prayer is not prayer at all. You just want to be gratified; so you say to God, 'I am suffering; please gratify me; please give me my brother, my son. Please make me rich'. So, you are perpetuating your own demands. That is not prayer.

The real thing is to understand yourself, to see *why* you are asking and *not for what* you are asking, to see why there is this demand in you, this urge to beg. Then you will find out that, the more you know about yourself physically as well as psychologically—the more you know what you are thinking, what you are feeling—the more you will find out the truth of 'what is'. It is that truth that will help you to be free.

December 19, 1952

X

I think it is very important to know how to listen. If you know how to listen, you will get to the root of the matter immediately. If you listen to pure sound, you have immediate contact with the beauty of it. Similarly, if you knew how to listen to what another is saying or to what is being said, there would be an immediate transformation, an immediate change. After all, listening is the complete focussing of attention. You think that attention is a tiresome thing, that to learn to concentrate is a drawn-out process; but if you know how to listen, then it is not so difficult; because then you will see that you get to the heart of the matter immediately with an extraordinary understanding.

Most of us do not listen. We are distracted by noise or we have so much prejudice, so much bias; we have a twist that prevents us from really listening to what is being said. This is so especially with older people, because they have a series of achievements behind them, they are somebodies or nobodies in the world, and it is very difficult to penetrate through the layers of their formulations, their conceptions. The imagination, the achievements of older people will not allow the thing that is being said to penetrate. But if we knew how to listen without any barrier, just to listen as if to the sound of the bird in the morning or to see the sun-light on the water, or to listen to what is being said without any interpretation, without any barrier, just to listen, then it is an extraordinary thing, specially when something true is being said. You may not like it; you may resist it; you may think it is enclosed; but if you really listen, you see the truth of it.

Really 'listening' unburdens, it clears away the dross of many years of failure, of success, of longings. You know what propaganda is, don't you? It is to propagate, to sow, so that the constant repetition of an idea imprints on your mind what the propagandist, the politician, the religious leader wants you to believe. There is a listening there also, because there is the constant repetition by some people of what you should do, what books you should read, whom you should follow, what kind of ideas are right, which guru is essential, which is not essential. This constant repetition of an idea, of a feeling over and over again, leaves a mark. Even if you do not listen to it, unconsciously it is leaving an imprint; that is the purpose of propaganda, the constant repetition. But you see propaganda does not bring that truth which you immediately understand when you are really listening, when you really pay attention without any effort.

You are now listening to me, you are not making any effort to pay attention, you are just listening; and if there is truth in what you hear, if what is being said is true, then you will find a remarkable change taking place in you, a change that is not wished for, a transformation, a complete revolution, in which the truth alone is the master and not your mind. So, if I may suggest, similarly listen to everything, not only to what I am saying, but to what other people are saying, to the birds, to the whistle of that engine, to the noise of the bus going by; and you will find that the more you listen, the greater is the silence, and that silence is not broken by noise. It is only when you are resisting, when you are putting up a barrier between yourselves, between listening and that to which you do not want to listen, then there is the struggle. So, if I may suggest, listen.

We were talking yesterday and the day before yesterday about what love is; and perhaps, we can approach it from a different point of view, from a different angle. Is it not very important to be refined, not only outwardly but inwardly? You know what refinement is? To have sensitivity to things about you, and also to thoughts, to beliefs, to ideas inside you. The refinement of clothes, of manners, of gestures, of the way you walk, the way you talk, the way you look at people. Now, refinement is essential, is it not? Otherwise, there is deterioration. You know what deterioration is? You know the meaning of the word deterioration? Do you know what it means, to deteriorate? To generate is to create, to build, to have initiative, to bring forward, to develop. To degenerate is the opposite, to destroy to pieces; to degenerate implies a slow decay, a withering away. That is what is happening in the world, in Colleges, in Universities, amongst nations, amongst people, in the individual; there is a slow decay, a slow withering away; the degenerating process is going on all the time. This is because there is no outward or inward refinement. You may have very fine clothes, nice houses, good food, cleanliness; but without the inner refinement, the mere outward perfection of form will have little meaning; the perfection of form without the inner refinement is merely another form of degeneration. To have a beautiful car and inwardly to be gross, to be concerned with oneself, with one's own achievements, with one's own grandeur or greatness or ambitions, is the actual process of degeneration because then you are not creating inwardly.

The form, the beauty of form has meaning in poetry or in a person or when you see a beautiful tree, only when there is the inward refinement which is love. If there is love, there will be outward as well as inward refinement. The outward refinement is expressed in consideration, in how you treat not only your daughters, your parents, your servants if you have any, but also your neighbours, the cooly, the gardener. You may have a beautiful garden created by the gardener, but without that love of refinement, the garden has no meaning, it is merely an expression of your own vanity. So, it is essential to have outward and inward refinement. The way you eat matters a great deal; whether you make a noise while you are eating matters very much; the way you behave, your manners, the way you talk to your friends, the way you talk about others, all these matter because they are pointing to what you are inwardly, indicating whether in that inward state of being there is refinement. Where there is no refinement, it obviously expresses itself outwardly in a degeneration of form. But outward refinement or inward refinement has very little meaning if there is no love. We see that love is not a thing that we possess. It comes into being only when the mind has understood the complex problems which it creates. You and I are going to discuss these problems.

Question: Why do we feel a sense of pride when we succeed?

Krishnamurti: Is there a sense of pride with success, and what is pride and what is success?

You understand those two words, success and pride? What is success? Have you ever considered what it is to be successful as a writer, as a poet, as a painter, as a business-man, as a politician? Inwardly to feel that you have achieved a certain control over yourself, inwardly to feel successful in achieving a certain thing, to feel that you have succeeded outwardly, what does all this indicate? To feel that you have achieved something, you are better than somebody else, you have achieved what you want, you have become a successful man, you are respected, you are looked upon as an example by others—what does all this indicate? Naturally, with that feeling comes pride—*I* have done something, *I* am very important. The feeling of 'I' is in its very nature a sense of being proud. So, with success, there always grows pride, the pride being that one is very important comparatively. This comparison with another, with your example, with your ideal, with your hope, gives you the strength, the purpose, the drive which only gives importance to the 'I', to the feeling that you are much more important than anybody else; and that sense of feeling, of pleasure, is the beginning of pride. Pride is a thing that brings a great deal of egotistic vanity, an inflation. You watch the older people and you watch yourself. You pass an examination. When you are a little cleverer than another, a sense of pleasure comes in. It is the same when you outdo somebody in argument, or physically you are much stronger or more beautiful. Immediately, there is a sense of your importance. So, when there is that feeling of importance of the 'me', then you have conflict, the struggle, the pain to maintain that state all the time.

Question: How can we remove it, how can we be free from pride?

Krishnamurti: I told you just now how to listen. If you had really listened to the answer to the last question, you would have understood how to be free from pride, and you would be free from pride; but you are concerned with the next question, you are concerned to find out how to put that question; you were not listening to the first question and to the answer. If you listen to what I say, you will find out the truth of it.

I am proud because I have achieved; I have been the Principal; I have been to England, to America; I have done great things; I have appeared in the papers and so on and on. I am very proud and I say to myself, 'How am I to be free from pride?'. *Why* do I want to be free? That is an important question, *not how* to be free. But why, what is the motive, *what is the incentive?* Does the incentive come into being because I find pride harmful to me, painful, spiritually not good? If that is the motive, then to try to free myself from pride is another form of pride, is it not? I am still concerned with achievement. If I find that pride is very painful, is spiritually ugly, I say I must be free of it. 'I must be free' still contains the same motive as 'I must be successful'. *I* am still important. *I* must be free, *I* must be successful now. My struggle is to be free and *I* am still the centre. So, what is important is not how to be free from pride but to understand the 'me'. The 'I' is so subtle, wanting this one year and wanting that another year; and when that is painful, then wanting something else. So, as long as this centre of the 'me' exists, whether I have pride or whether I am humble is of very little importance. It is only a different coat to put on. When a coat appeals to me, I put it on; I put on another next year, depending on my fancies, on my desires.

What I have to understand is how this 'I' comes into being. The 'I' comes into being through various forms of achievements. This does not mean that you must not act; but the feeling that you are acting, the feeling that you are achieving, the feeling that you must be without pride, has to be understood. You have to understand the structure of the 'me'. You have to sit, to watch, to be aware, to be conscious of your thinking, of the way you treat your servant, of the way you treat your mother, your father, the teacher, the cooly, those who are above you and those who are below you, those whom you respect and those whom you despise—all that indicates the ways of the 'I'. Then, when you know the ways, there is understanding and then there is freedom from the 'I'. That is what is important, not how to be free from pride.

Question: How can a thing of beauty be a joy for ever?

Krishnamurti: Are you a student of the classics? Is that your original thought or are you quoting from somebody? So, you want to find out if joy, if beauty is perishable, and also how there can be everlasting joy.

Question: Beauty comes in certain forms.

Krishnamurti: Is beauty perishable? The tree, the leaf, the river, the woman, the man, those villagers carrying a weight on their head and walking beautifully.

Question: They walk, but they leave an impression.

Krishnamurti: They walk and the memory of it remains. The memory remains of the tree, the leaf; the beauty and the memory of it remains. Now, is memory a living joy? When you see a beautiful thing, there is immediate joy; you see a sunset and there is an immediate reaction of joy. That joy, a few moments later, becomes a memory. That memory of the joy, is it a living thing? Is the memory of the sunset a living thing? No, it is a dead thing. So, with that dead imprint of a sunset, through that, you want to find joy. Memory has no joy; it is only the remembrance of something which created the joy. Memory in itself has no joy. There is joy, the immediate reaction to the beauty of a tree; and then memory comes in and destroys that joy. So, *if there is constant perception of beauty without the accumulation of memories, then there is the possibility of joy everlasting.* But it is not so easy to be free from memory. The moment you see something very pleasurable, you make it immediately into something to which you hold on. You see a beautiful thing, a beautiful child, a beautiful tree; and when you see it, there is immediate pleasure; then you want more of it. The more of it is the reaction of memory. So, when you want more, you have already started the process of disintegration. In that there is no joy. Memory can never produce everlasting joy. There is everlasting joy only when there is the constant response to beauty, to ugliness, to everything—which means, great inward and outward sensitivity, which means, having real love.

Question: Why are the poor happy and the rich unhappy?

KRISHNAMURTI: Do you know that the poor are happy? Have you noticed the poor happy? Have you noticed the rich unhappy? Are the poor particularly happy? They may sing, they may have Bhajans, they may dance, but are they happy? They have no food, they have no clothes, they are not clean, they have to work from morning till night year after year. They may have occasional happiness; but they are not happy, are they? Are the rich unhappy? They have food, they have clothes, they have great position, they travel. They are unhappy when they are frustrated, when they are hindered and cannot get what they want.

What do you mean by happiness? Some will say happiness consists in getting what you want. You want a car, and you get it and you are happy. I want a sari or clothes; I want to go to Europe and, if I can, I am happy. I want to be the biggest professor or the greatest politician and, if I get it, I am happy; if I cannot get it, I am unhappy. So, what you call happiness is getting what you want, achievement or success, becoming noble, getting anything that you want. As long as you want something and you can get it, you feel perfectly happy; you are not frustrated; but if you cannot get what you want, then unhappiness begins. All of us are concerned with this, not only the rich and the poor. The rich and the poor all want to get something for themselves, for their family, for society; and if they are prevented, stopped, they will be unhappy. We are not discussing, we are not saying that the poor should not have what they want. That is not the problem. We are trying to find out what is happiness and whether happiness is something of which you are conscious. The moment you are conscious that you are happy, that you have much, is that happiness? The moment you are conscious that you are happy, it is not happiness, is it? So you cannot go after happiness. The moment you are conscious that you are humble, you are not humble. So happiness is not a thing to be pursued; it comes. But if you seek it, it will evade you.

Question: Though there is progress in different directions, though people are making progress in different directions, why is there no brotherhood?

Krishnamurti: What do you mean by 'progress'?

Question: Scientific progress.

Krishnamurti: As from the bullock cart to the jet plane? That is progress, is it not? Centuries ago, there was only the bullock cart; but gradually, through time, we have developed the jet plane; this is called scientific progress. Now, through sanitation, through great medical care, there has been progress. The means of transport in ancient times was very slow and now it is very rapid; within twenty-four hours, you can be in London. All these things we call progress; and yet, you see that although in one direction we are making progress, we are not developing or progressing, equally, in brotherhood.

Now, is brotherhood a matter of progress? We know what we mean by 'progress'. Through time, achieving something; evolution. You understand? The scientists say that we have evolved from the monkey; they say that, through centuries, through millions of years, we have progressed from the lowest animal to the highest, which is man. But is brotherhood a matter of progress? Is it something which can be evolved through time? There is the unity of the family, of the society, of the nation; from the nation to the international and then to the one-world. The one-world state is what we call brotherhood. Is brotherly feeling a matter of time? Is the feeling of brotherhood to be cultivated through time, through the stages of family, community, nation, society, international, one world? Is the feeling of brotherliness which is love, to be cultivated step by step? Is love a matter of time? You understand what I am talking about? If I say that, in ten years, in thirty years, in a hundred years, there will be brotherhood, what does that indicate? It indicates that I do not love, I do not feel brotherhood. I wonder if you understand what I am talking. If I say 'I will be brotherly, I will love', the actual fact is that I do not love, I do not have brotherliness. When I think 'I will be', I am not. So, if I can remove this conception of 'I will be'— I will be brotherly in a hundred years'—then I can begin to find out what I am—that I am not brotherly—and I can then begin to work.

Which is important, what I am or what I will be? Surely what is important is what I am; because, then I can deal with it. But, what I will be is something in the future and that is unpredictable. The fact is I have no brotherly feeling, I do not love; that is a fact; with that fact I begin and immediately do something about it. But if I say, 'I will be something', then it is too vague, then that is idealism. The ideal man is an individual who is escaping from *what is*. All idealists are people who escape, who run away from the fact which can be altered.

December 21, 1952

XI

You remember that we have been talking about fear. Now, is not fear also responsible for the accumulation of knowledge? This is a difficult subject and so let us see whether we can go into it very carefully, and consider it. As I said just now, fear takes the form of knowledge and that is why human beings accumulate knowledge and worship knowledge. They think that knowledge is so important in life—knowledge of what has happened, knowledge of what is going to happen, knowledge not only scientific, but so-called spiritual knowledge. The whole process of accumulating information gradually becomes a thing which we worship as knowledge. Is that not also from the background of fear? We feel that, if we do not know, we would be lost, we would not know how to conduct ourselves, we would not know how to behave. So, gradually through other people's beliefs and experiences, through our own experiences, through book-knowledge, through what the sages have said, we gradually build up knowledge which becomes tradition; and behind that tradition, behind that knowledge, we take refuge. We think this knowledge is essential; we feel that without this knowledge, we shall be lost; we shall not know what to do.

Now, when we talk about knowledge, what do we mean by knowledge? What do we know? What do you know when you really consider the knowledge that you have accumulated? What is it? At some level, knowledge is important, such as, science, engineering; but beyond that, what is it that we know? Have you ever considered this process of accumulating knowledge? Why is it that you pass examinations, why is it that you study? It is necessary, is it not?, at certain levels; because without knowledge of mathematics, geography, history, how can one be an Engineer or be a Scientist? All social contact is built upon such knowledge; and we would not be able to keep on earning a livelihood without it; so, that kind of knowledge is essential. Beyond that, what do we know?

As I was saying, knowledge is essential at certain levels of our life in order to live. But beyond that, what is the nature of knowledge? What do we mean when we say that knowledge is necessary to find God, or that knowledge is necessary to know oneself, or that knowledge is essential to find a way through all the turmoils of life? Here, we mean knowledge as experience. What is it that we experience? What is it that we know? Is not this knowledge used by the ego, by the 'me', to strengthen itself? Say, for instance, I have achieved a certain social standing. That experience, the success of it, the prestige of it, the power of it, gives me a certain sense of assurance, of comfort; and so, the knowledge of my success, the knowledge of my being, of having power, my position, the knowledge that I am somebody, strengthens the 'me', does it not? So, we use knowledge as a means of strengthening the ego, the 'me'. Have you not noticed the Pundits or your father or mother or teacher, how knowledge-puffed they are? How knowledge gives the sense of the expansion of the 'me', the 'I know and you do not know; I have experienced more and you have not'. So, gradually, knowledge which is merely information, is used for vanity and becomes the sustenance, the food, the nourishment for the ego, for the 'me'. For the ego cannot be without some form of parasitical dependence. The scientist uses his knowledge to feed his vanity, to feel that he is somebody; so does the Pundit; so does the teacher; so do the parents; so do the gurus—they all want to be somebody in this world. So, they use knowledge as a means to that, to fulfil that desire; and when you examine, go behind their words, what is there? What is it that they know? They know only what the books contain; or, they know what they have experienced, the experiences depending on the background of their conditioning. So, most of us are filled with words, with information which we call knowledge; and without that, we are lost. So, there is fear lurking right behind the screen of words, the screen of information; and this we transform into knowledge, as a means of our vocation in life.

So, where there is fear, there is no love; and knowledge without love destroys one. That is what is happening in the world at the present time. For example, people have knowledge of how to feed human beings throughout the world, but they are not doing it. They know how to feed them, clothe them, shelter them; but they are not doing it because each group of people is divided by its nationalistic, egotistic pursuits. If they really had the desire to stop war, they could do so; but they are not doing it for the same reason. So, knowledge without love has no meaning. It is only a means of destruction. Until we understand this, merely to pass examinations or to have a position or prestige or power leads to degeneration, leads to corruption, leads to the slow withering away of human dignity. So, what is important is, not only to have knowledge at certain levels—which is essential—but to cultivate this feeling, to see how knowledge is used for egotism, for selfish purposes. Watch how experience is employed as a means of self-expansion, as a means for power, for prestige for oneself. You watch, and you will see how grown-up people in positions cling to their success, cling to their position. They want to build a nest for themselves so that they are powerful, so that they have prestige, position and authority; and they survive because each one of us wants to do the same, wants to be somebody. You do not want to be yourself whatever you are, but you want to be somebody.

There is a difference between being and wanting to be. The desire 'to be' continues through knowledge which is used for self-aggrandisement, for power, position, prestige. So, what is important is, for all of us, for you and me as we are maturing, to see all these problems and to go into them, to see that we do not merely respect a person because he has a title, a name, a position. We know very little. We may have plenty of knowledge of books; but very few have direct experience of anything. It is the direct experiencing of reality, of God, that is of vital importance. And for that, there must be love.

December 22, 1952

XII

Is it not very important, while we are young, to be loved and to love? It seems to me that most of us neither love nor are loved. And I think it is essential, while we are young, to understand this problem very seriously; because, it may be that, while we are young, we can be sensitive enough to feel it, to know its quality, to know its perfume; and perhaps, when we grow older, it will not be entirely destroyed. So, let us consider the question—that is, not that you should not be loved but that you should love. What does it mean? Is it an ideal? Is it something far away, unattainable? Or is it something that can be felt by each one at odd moments of the day? To feel it, to be aware, to know the quality of sympathy, the quality of understanding, to help naturally, to aid another without any motive, to be kind, to be generous, to have sympathy, to care for something, to care for a dog, to be sympathetic to the villager, to be generous to your friend, to be forgiving, is that what we mean by love? Or is love something in which there is no sense of resentment, something which is *everlasting forgiveness*? And is it not possible while we are young, to feel it? Most of us, while we are young, do feel it—a sense of outward agony, sympathy to the villager, to a dog, to those who are little. And should it not be constantly tended? Should you not always have some part of the day when you are helping another, or tending a tree or garden, or helping in the house or in the hostel, so that, as you grow into maturity, you will know what it is to be considerate naturally—not with an enforced considerateness, not with a considerateness that is merely a negative word for one's own happiness, but with that *considerateness that is without motive.* So, should you not, when you are young, know this quality of real affection? It cannot be brought into being, you have to have it; and those who are in charge of you, like your guardian, your parents, your teachers, must also have it. Most people have not got it. They are concerned with their achievements, with their longings, with their success, with their knowledge and with what they have done. They have built up their past into such colossal importance that it ultimately destroys them.

So, should you not, while you are young, know what it is to take care of the rooms, to care for a number of trees that you yourself dig and plant, so that there is a feeling, a subtle feeling of sympathy, of care, of generosity, the actual generosity—not the generosity of the mere mind—that means, you give to somebody the little that you may have? If that is not so, if you do not feel that while you are young, it will be very difficult to feel that when you are old. So, if you have that feeling of love, of generosity, of kindness, of gentleness, then perhaps you can awaken that in others. And that implies, does it not?, that sympathy and affection are not the result of fear. But, you see, it is very difficult to grow in this world without fear, without having some personal motive in action. The older generation have never thought about the problem of fear; or if they have thought about it abstractly, generally, they have never applied it actually in daily existence, they have never gone into the problem. If you who are still watching, growing, enquiring, if you do not know what causes fear, you will grow up like them; then, like the weed that is hidden, fear will grow and grow and multiply and twist your mind.

So, what is important is that you should be sensitive to things that are happening around you—how the teachers talk, how your parents behave and how you behave yourself—so that this question of fear is seen and understood.

You see, most grown-up people think that some kind of discipline is necessary. You know what discipline is? It is the process, the way of making you do something which you do not want to do, a way which you yourself have developed and through which therefore you want to achieve a result. Say, for instance, you are in the habit of smoking or chewing pan. What is the way to put an end to it? The way to put an end to the habit is generally called the disciplining of the mind to resist that particular action. That is, I smoke; what is the way of putting an end to it? Or, I chew pan, what is the way by which chewing pan may come to an end? The idea does exist that you must resist chewing pan or you must resist smoking. The resistance creates fear; and because you are afraid, you develop this process of resisting everything. Whereas, if you understood why you smoke, if you went into it, if you thought about it, if you talked about it, if you were aware of it or were helped to be conscious of it, you would see that by constantly watching it, you would not develop fear against this resistance. So discipline is not the way of love.

Where there is discipline, there is fear. And in a place like this, discipline at all costs should be avoided—discipline being coercion, resistance, persuasion, compulsion, the offering to you of a reward, or making you do something which you really do not understand. If you do not understand something, do not do it; do not be compelled to do it. Ask for an explanation, do not be obstinate, try to find out, so that your mind becomes very pliable, very subtle; so that there is no fear involved in it. But if you are compelled by grown-up people, by authority, by parents, then you suppress your mind, and fear comes into being; and that fear pursues you like your shadow throughout life. So, do not be disciplined to a particular type of thought or to a particular pattern of action. Older people can only think in those terms. They make you do something for your good. The very making you do something for your good destroys your sensitivity, your capacity to understand and therefore your love. All this is very difficult, because the world about us is so strong; we do things thoughtlessly and we fall into a habit; and then it is very difficult for us to break away from it.

Should you, in a place like this, have authority? Or should you go to your teachers, discuss these problems, go into them, understand them, so that as you grow up and leave this place, you do so as an intelligent human being who is capable of meeting the world's problems? You cannot have that intelligence if there is any kind of fear. Fear only makes you obstinate, fear curbs you, fear destroys that thing which we call sympathy, generosity, affection, love. So, be very careful not to be disciplined into a pattern of action; but find out—which means, you must have the time, and the teacher must have the time; if there is no time, then time must be made, because fear is more important than any examination or any degree, because fear is a source of corruption and is the beginning of degeneration.

Question: What is love in its own self?

KRISHNAMURTI: What is intrinsic love? What do you mean? What is love without motive, without an incentive? Listen carefully, you will find out. We are examining the question but not to find out the answer. You know, in your studies in mathematics or in putting a question, most of you want an answer. You are mostly concerned with the answer, not with the problem. If you understand the problem, if you study it, look into it, examine it, analyse it, the answer is in the problem. So, we are going to find out what the answer is in understanding what the problem is, not in looking for an answer at the end of the book or looking for an answer in the Bhagavat Gita or in the Bible or in the Koran or in some sacred book or from some professor or lecturer. If we look at the problem, the answer will come out of it. A fruit cannot come into being without the tree; but what we do generally is to look for the fruit of the tree without understanding the whole structure of the tree, without understanding how the tree grows. The fruit is a part of the tree; they are not two separate things. Similarly, in the problem is the answer, the answer is not separate from the problem. Do not merely wait for an answer. The answers to your mathematical problems are in your personal effort, in your inquiry, in your search to understand the problems. In your looking at the problem, you will find out the right answer.

The problem now is: what is love without motive? Can there be love without any incentive, without taking something for oneself out of love? Can there be love in which there is no hurt, in which there is no sense of being wounded when love is not returned? Can there be love when you give and do not receive? When you give, are you not hurt when the person does not return? When I offer you my friendship, you turn away and then I am hurt; is that hurt the outcome of my friendship, the outcome of my generosity, the outcome of my sympathy? So, as long as there is hurt, as long as there is fear, as long as I am doing something in order to help you, in order that you may help me—which is called service—then you will see that the motive is not love. If you understand this, the answer is there.

Question: What is religion?

KRISHNAMURTI: Do you want to find out an answer from me, or do you want to find out the truth of what religion is? Are you looking for an answer from somebody, however great, however stupid? Or, are you trying to find out the truth of what true religion is?

If you try to find out what true religion is, then what have you to do? You must push away everything. If I have many coloured windows, dirty windows, and I want to see the clear sunshine, if I want to know what real light is, I must clean the windows, or I must open the windows and go outside. Similarly, you want to find out what true religion is. Then you must find out what it is not. To find out or discover what it is not, you have to approach it in negation—that is, like opening the window. You must first find out what it is not and then put that aside. Then, you can find out; then you are in direct perception.

We are going to find out what true religion is; so let us find out first what it is not. Is ritual, puja, religion? You repeat over and over again a certain ritual, a certain mantram in front of an idol. It may give you a sense of pleasure, a sense of satisfaction; is that religion? Is putting on the sacred thread religion? Obviously, it cannot be. So, we have to find out whether calling yourself a Buddhist, a Christian, a Hindu, and accepting a certain tradition, dogma, ritual, is religion. Obviously it is not. So, religion must be something which can only be found when the mind has understood and put aside all this. Religion is not the outcome of separation, is it? You are a Mussalman, I am a Christian, I believe in something, you do not believe in it. Your belief has nothing to do with religion as such. Whether you believe in God or I do not believe in God has nothing to do with it, because your belief is conditioned by your society, is it not? The society round you imprints your beliefs, your fears, and appeals to your mind to believe in certain things. The belief has nothing to do with religion. You believe in one way and I in another way, because I happen to be born in England, Russia or America. *Belief is only the result of conditioning. Therefore, it has nothing to do with religion.*

Is the pursuit of personal salvation religion? I want to be safe; I want to reach Nirvana or Moksha or salvation; I must find a place next to Jesus, next to Buddha, next to a particular God. Your religion is not a thing that gives me deep satisfaction, or comfort; so, I have my religion. Your mind must be free from all these things and then only will you find out what true religion is.

Is religion merely doing good or doing service or helping another? Or is it something more—which does not mean that we must not be generous or kind. But is that all? Is it something much greater, much cleaner, vaster, more expansive than any mere conception of the mind? To understand what is true religion, you must know all these things. It is like going out into the sunshine; then, I will not ask what is true religion; then, I will know; then there will be the direct experience of that which is true.

Question: Suppose somebody is unhappy and wants to become happy. Is it ambition?

KRISHNAMURTI: Did you listen to what was being said before? You do not listen. If you knew how to listen really to what was being said, you would have found what is true religion immediately. It is like somebody saying to you, 'Go and open the door, and you will know what is sunshine'. Sitting in the room and being lazy, you do not want to move; so, you say, 'Please tell me what the sunshine is, and I shall listen very carefully'. But, I say, 'Go to the door and open it, you will know without asking'. If you have really listened to that, you will have gone to the door and seen the sunshine. That is the beauty of listening so completely that you have already opened the door and are in the sunshine.

The lady asks, 'If I want to help somebody who is in sorrow, is that ambition?' If somebody is unhappy and he wants to become happy, is that ambition? Is truth ambition? I am unhappy, my father or my son is dead, I am starving, I am unhappy. To be in sorrow, to have pain, to have physical pain, to have emotional pain, inward pain or outward pain, the loss of somebody whom I think I love—all this we know. What is the process of becoming happy? Do you understand? Can I ever know when I *am* happy? I can only know when I *have been* happy. I can never know the moment in which I am happy. I can only know happiness when it is finished, like pleasure. At the moment of pleasure, you are not aware of it. Only a second after, you say 'How happy, pleasurable it was'. You say, 'I am suffering, I want to end my suffering'. Is that ambition? That is a natural instinct of every person; that is not ambition. So, is it not the natural instinct of all of us not to have fear, not to have pain physically or emotionally? But life is such that you are constantly receiving pain. I eat something and it does not suit me, I have tummy ache. Somebody says something to me and I get hurt. I want to do something which somebody prevents; and I feel frustrated, I feel miserable. So, life is constantly acting upon me, whether I like it or not—which is hurting, which is frustrating, which is reacting as pain. Is it not so? *So what I have to do is to understand it. But I run away from it.*

You see, what happens is: I suffer inwardly, I go to somebody, I run away from my feeling of suffering—I read a book, or turn on the radio, or I go and do puja. All these are indications of my running away from suffering. If you run away from something, obviously you do not understand it. In looking at it, you begin to understand the problem involved in it, and the search for the understanding of the problem is not ambition. But it will become ambition when you want to run away from it, when you cling to it, when you fight it out, when round it you gradually build theories and hopes. So, in a more subtle way, the thing to which you begin to run, becomes important. The very thing becoming important is the self-identification with it, the identification of yourself with it, yourself with your country, with your position, with your God; and this is a form of ambition.

December 23, 1952

XIII

Perhaps, what we have been discussing for the last two weeks may be approached from a different point of view. You know what I am saying is not a thing to be remembered. You know what is 'remembering'? It is to try to store in your mind what you have heard or what you have seen or what you have read, to be recollected, and either to be thought of or to be followed. But we are not doing that here. You are not trying to remember what I was telling you. If you remember what I was telling you, it will be merely memory; it won't be a living thing. This is not like a class where you take notes while you listen. That is only to make you remember what you have heard; and what you have heard, if you remember it merely, is not something that you understand. It is the understanding that matters, not remembrance. I hope you see the difference between remembering and understanding. *Understanding is something immediate, direct, something which you experience intensively.* But if you merely remember what you have heard during these mornings, it will act as a guide, something to be compared, something to be followed, a slogan, the remembrance of an idea which should be followed, which should be imitated, which should act as a guide, as an example, something on which to base your lives. But *understanding is something which you do not remember. It is a continuous, constant pressure.*

So, if you understand what I have been talking—understand, not remember—then you will see that your action, what you are doing, is in relation with your understanding. If you remember, you will try to compare your action or modify it, or adjust your action to what you remember. But if you understand, that very understanding is bringing about action, and you do not have to act according to your remembrance. That is why it is very important to listen, not to remember but to understand immediately.

If you remember certain sentences, certain feelings that are awakened here, certain phrases, certain words, you will try to compare your action with what you remembered. So, there will always be a gap between what you remember and your action. But if you understand, there is no copying. So, it is very important, vitally important, to see that you really understand. Any fool can remember, anybody with certain capacities can pass an examination, because he remembers; but, *if you understand the things involved in what you see, in what you hear, in what you feel, that very understanding brings about action which you have not got to guide, shape, control.* If you remember, you will always be comparing; and comparison breeds envy. Our whole society is based on that structure of envy and acquisitiveness. So, mere comparison with what you remember, will not help to bring about understanding. In understanding there is love. This is not mere intellectualisation which is a mental thought, a mental process in which you are comparing, in which you are imitating, in which you follow, in which there is always the danger of the leader and the led. Do you understand that?

In this world, the structure of society is based on the leader and the led, the example and the one who follows the example, the hero and the worshipper of the hero. If you go behind this process of following and being the led, you will see that where you follow, there is no initiative, there is no freedom for you or for the leader; because, you shape the leader, you control the leader as the leader controls you. If you are following examples—examples of self-sacrifice, examples of greatness, examples of success, examples of love—then those examples become the ideals which are to be remembered and followed; so, you have, between the ideal and the action, a gap, a division. A man who really understands this, has no ideal; he has no example; he is not following anybody; for him, there is no guru, no Mahatma, no historical leaders; because, he is constantly understanding what he hears, whether it is from the father or mother, or from the teacher, or from a person like myself who comes into his life occasionally.

You are now listening; you are understanding and not following. You are not imitating here; therefore, there is no fear; and so there is love.

So, it is very important to see this very clearly for yourselves, so that you are not bewitched, mesmerised by heroes, by examples, by ideals. Examples, heroes, ideals, and the things that are remembered, are soon forgotten. Therefore, there has to be a constant reminder by a picture, by an ideal, by a slogan. If you have an ideal, an example, then you are following; that is merely remembering. In that remembrance, there is no understanding. It is only comparing 'what you are' to 'what you want to be'. That very comparison breeds envy and fear; and that comparison breeds authority in which there is no love. Please understand all this, hear all this very carefully, so that you have no leaders, no examples, no ideals, to imitate, to follow, to copy; so that you are a free human being with dignity. You cannot be free if you are everlastingly comparing yourself with the ideal, with what you should be. If you understand what you are, however ugly, however beautiful, however frightened, actually what you are, that does not demand remembrance; remembrance is merely recollection. But, *to watch, to be aware, to be conscious of what you actually are, is the process of understanding;* and this is not a process of recollection, it is not a way of remembrance.

If you really understood what I am talking, listened to it completely, then you would be free of all the things that past generations have created, which are utterly false and have no significance; you will have no recollection which only cripples the mind and the heart, which breeds fear and envy. If you really understand what I am talking, you will listen. Unconsciously, you may be listening very deeply; I hope you are. Then you will see what an extraordinary power it brings, that comes with listening, with freedom from remembrance.

Question: Is beauty a subjective quality or objective?

Krishnamurti: Why do you ask that question? To write an essay on it? You know, in school and at college, you are asked to write essays; and so, what do you do? You collect, you read books and, like squirrels, collect ideas from books, from other people and put all these ideas together and put them on paper and pass it on to the examiner. Is that why you are asking? Please listen. Or, do you really want to know whether beauty is subjective or objective? Do you really want to understand, to find out, not to remember and say, 'Yes, that is what he said', or 'It is true or wrong'? If you really want to understand it, not merely remember it, then, let us proceed.

You see something beautiful, the river from the verandah; if you are not sensitive, then you pass it by. You see a child in tatters, crying; if you do not appreciate things about you, if you are not aware of things around you, then that is of very little value. There is a woman carrying a weight on her head with dirty clothes, starving, tired; do you see the beauty of her walk or feel the sensitivity of her state, the colour of her sari however dirty it is? There are objective influences that are all about you; if you have not that sensitivity, you will never appreciate them, will you? If you are sensitive, you are aware not only of the things which you call beautiful but also of the things called ugly—to see the river, the green fields and the trees from the distance, the clouds of the evening; or to observe the dirty villagers, the half starved people with very little thought, very little feeling, with dirty clothes. The one we call beautiful and the other we call ugly. If you are listening, you will see that what is important in this is that you cling to the beautiful, to the everlasting, you watch the beautiful; but you shut yourself away from the ugly. Is it not important to be sensitive to both, to what you call beautiful and to what you call ugly? It is the lack of that sensitivity that divides life into the ugly and the beautiful. But if you are sensitive, receptive, capable of appreciating both what is called ugly and what is beautiful, then you will find their significance—that they are full of meaning, that they give enrichment to life.

So, is beauty subjective or objective? If you were blind, if you were deaf, if you did not hear any music, would you miss beauty? Or, is beauty something inward? You may not see, you may not hear; but the feeling, that extraordinary feeling of being open, of appreciating everything even though you do not hear or you do not see, to be aware inwardly of all the things that are happening inside you, to every thought, to every feeling—is that also not beauty, is that also not subjective? But you see, we think beauty is something outside. That is why we buy pictures, hang them up on the wall. We want beautiful saris, beautiful trousers, coats, turbans, we want to have everything outside of us; for we are afraid that without a reminder, we shall lose something inwardly. Can you divide life, the whole process of existence, of living, as subjective or objective? Is it not a wrong thing to divide life into the subjective and the objective? It is a double process, is it not? It is a complete process; without the outside, there is no inside; without the inside there is no outside.

Question: Why is it that a strong man suppresses the weak?

KRISHNAMURTI: Do you suppress? Find out. Why do you, in argument, in physical strength, push away your brother younger than yourself, the smaller one? Why? Because you want to assert yourself, because you want to show your strength, you begin to assert, you begin to dominate, you begin to push the little child away; you begin to throw your weight about, because you want to show how much stronger, how much better, how much more powerful you are. It is the same thing with older people; they know a few more details from books, they have positions, they have money, they have got authority; and so they suppress, they push you aside; and you accept being pushed aside, because you also want to suppress somebody below you. So, the top people suppress you, and you suppress those who are below you. Each one wants to assert, to dominate, to show power over others. The very showing of power gives you satisfaction, the feeling that you are somebody; because most of you do not want to be nothing, you want to be somebody.

Question: Then, why do the bigger fish want to swallow the smaller fish?

KRISHNAMURTI: Because, they want to live. The little fish live on the tiny fish, and the little fish are lived on by bigger fish. In the animal world, it may be perhaps natural. It may be you cannot alter it—the big fish living on the small fish. But the human big fish need not live on the human little fish. If you know how to use your intelligence, you can avoid living on each other, not only for physical but also for psychological reasons, for inward reasons. If you see this problem, if you understand it—which is, to have intelligence—then you will not live on another.

But you want to live on another; so you live on somebody who is weaker than you. Freedom does not mean that you are free to do anything you like. *Freedom can only be where there is intelligence;* and intelligence can only come through the understanding of the relationship of you and me and all of us together with somebody else.

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Question: Is it true that scientific discoveries make our lives easy to live?

KRISHNAMURTI: Have they not made life easier? You have electricity, have you not? You use the switch and you have light. There is a telephone in that room and you can listen, if you want, to New York or to your friend in Benaras; is that not easy? Or, you can get into a plane and go to Delhi or New York. These are all scientific discoveries and they have made life easier. Science has also given you the atom bomb which can destroy human beings. Science has not only helped to destroy human beings, but it has also helped to cure diseases. But if we do not use scientific knowledge with intelligence, with love, we are going to destroy ourselves, because science is now discovering more and more, and there are atomic bombs which will destroy human beings. That is, using knowledge without love, we destroy each other, though science helps to make life easy.

Question: What is death?

KRISHNAMURTI: What is death? This question from a little girl! You know, you see dead bodies being carried to the river; you have seen dead birds, dead leaves, dead trees, fruits that wither away, decay. Have you not seen the birds that are full of life, chattering away in the morning, calling to each other in the morning? In the evening, they may not be; they wither, they die. The person who lives in the morning may be carried away by disaster and be dead in the evening. We have seen all this. Death is common to all of us. We will all end that way. You may live for thirty or forty years crying, suffering, fearful; and at the end of forty or fifty years, you are no more.

What is death and what is living? It is really a complex problem and I do not know if you want to go into it. What is it we call living, and what is it that we call death? If I know, if I can understand what living is, then I can understand what death is. Either one is frightened, or one does not understand it. Or, one has lost somebody whom one loves, and feels bereft, lonely; and therefore that has nothing to do with living. You separate death from living. Is death separate from life? Is not living a process of dying?

For most of us, living means what? It means accumulating, choosing, suffering, laughing. At the background of it all, behind all pleasure and pain, there is fear—the fear of coming to an end, the fear of what is going to happen tomorrow. Please listen, ask your teachers afterwards what I am talking about, question them, find out. So, behind this, there is fear—fear of not being with name and fame, with property, with position which you want to continue. So, you say what happens after death? What is death, and what is it that comes to an end? Life?

What is life? Is life merely breathing in oxygen and expelling it, is that life? Feeding, hating, loving, possessing, acquiring, being envious, comparing—that is what we know of life. For most of us, life is the constant battle that we have of pain and pleasure and suffering. Can that come to an end? Should we not die? In the autumn, the leaves on trees fall; in the cold weather the leaves drop and they reappear in the spring. So also should we not die to everything of yesterday, to all the accumulations, to all the hopes, to all the successes that we have gathered? Should we not die to all that and relive again tomorrow, so that we are fresh, like a new leaf, tender and sensitive? To such a man who is constantly dying, there is no death. But to a man who says, 'I am somebody, I must continue', to him there is always death and the burning ghat; that man knows no love.

December 24, 1952

XIV

Perhaps what I am going to talk this morning may be rather difficult; and if you do not understand all the implications in it, perhaps you would, if you are inclined, discuss it with your teachers and get more out of it by talking it over together.

There are various factors, various feelings, various ways in which human beings deteriorate. You know what it is to deteriorate, to disintegrate? What does it mean to integrate? To bring together, to be complete—that is, to be integrated so that your feelings, your body, are entirely one, in one direction, not in contradiction with each other; so that you are a whole human being without conflict. That is what is implied by integration. To disintegrate is the opposite—that is, to go to pieces, to scatter away that which has been put together, to tear asunder. There are many ways in which human beings destroy themselves, disintegrate, go to pieces. I think one of the major factors is the feeling of envy, which is so subtle, which is regarded under different names—as something worthwhile, something beneficial, something which is creditable in human endeavour.

You know what envy is? It begins when you are very small—to be envious of your friend who looks better than you, who has better things than you, who has a better position than you; to be jealous if he is better than you in class, if he has got more marks, if he has better parents, if he belongs to a more distinguished family. So, jealousy begins at a very tender age, and gradually takes on the form of competition—to get better marks, to be a better athlete, to do something distinguished, to be more significant, more worthwhile, to outdo, to outshine others. It begins when you are very young at school and, as you grow older, it gets stronger and stronger—the envy of the rich to be richer, the envy of the poor to be rich, the envy of those who have had experience and who want more experience, the envy of those who write and want to write still better. The very desire to be better, to be more, to be something worthwhile, to have more experience is the process of acquisitiveness—to acquire, to gather, to hold. If you notice, the instinct in most of us is to acquire in order to get more and more saris, more and more clothes, more and more houses, more and more property. If it is not that, as you grow older, you want more experience, to have more knowledge, to feel that you know more than anybody else, that you have read much more than another; or that you are nearer to some big official higher up in Government; or spiritually, inwardly, to know that you have greater experience than another, to inwardly be conscious that you are humble, that you are virtuous, that you can explain and others cannot. So, the more you acquire, the greater the disintegration. The more lands, the more property you acquire, the more fame, the more experience, the more knowledge you gather, the greater the disintegration. You desire to acquire more; from this springs the universal disease of jealousy, of envy. Have you not noticed this not only in yourself, but in the older people about you—how the teacher wants to be a Professor, how the Professor wants to be the Principal, or how your own father and mother want to have more property, a bigger name? In the process of struggle in acquiring, you become cruel. In that acquisition, there is no love; in that way of life, you are in constant battle with your neighbour, with society. There is constant fear, and this is justified. So, we accept it as inevitable that we must be jealous, that we must acquire—though we give it a different name, a better sounding name than just acquisition, or creating envy. We call it evolution, growing, struggling; and we say that it is essential. But, you see, most of us are unconscious of all this; most of us are unaware that we are greedy, that we are acquisitive, that our hearts are being eaten away by envy, that our minds are deteriorating. When we do become aware of it, we justify it; or say that is wrong; or try to run away.

So, envy is a very difficult thing to uncover or to discover, because the mind is the centre of that envy. The mind is envious. The structure of the mind is built on acquisition and envy. Look at your thoughts, for example, at the way you are thinking. The way of thinking is, generally the way of mere comparison—"I can explain better, I have greater memories". *'The more' is the working of the mind.* You understand, that is its way of existence. Cut it off and you will see what happens to the mind. If you cannot think in terms of the more, you will find it extremely difficult to think. So, 'the more' is the comparative process of thought which creates time—time to become, to be somebody. So, this is the process of envy, of acquisition—the thinking comparatively: 'I am this and I would be, some day, that'; 'I am ugly but I am going to be beautiful some day'. So, acquisitiveness, envy, comparative thinking produces discontent, restlessness. In contrast to that, we say we must be contented, we must be content with what we have; that is what people say who are on the top of the ladder. Universal religions preach contentment.

Contentment is not a contrast, the opposite of acquisitiveness, as it is generally understood. Contentment is something which is much vaster and much more significant than the opposite of acquisitiveness, than the opposite of envy—which is to become a vegetable, a dead entity, as most people are. Most people are very quiet but inwardly they are dead; and because they have cultivated this feeling of the opposite, the opposite to everything that they are, they say 'I am envious and I must not be envious'. In contrast to the everlasting struggle of envy, you may deny all that you are, you may say you are not going to acquire, you may say you are going to wear a loin cloth. But, this very desire to be good, this very desire to pursue the opposite is still in time, in the vision of envy, in the feeling of envy; you still want to be something. But contentment is not that. Contentment is something much more creative, something more profound. Contentment is not when you choose to be content; contentment does not come that way. Contentment comes when you understand what you are, what you actually are and not what you should be.

You think contentment comes when you achieve all that you want. You want to be a Collector or the greatest saint, and you think you will have contentment by that. So, through the process of envy, you hope to arrive at contentment. That is, through a wrong process, you want to achieve the right result. Contentment is not that. Contentment is something very vital. It is a state of creativeness in which the understanding of what actually is, exists. If you understand what you are actually, from moment to moment, from day to day, then, if you pursue that, if you understand that, you will see that out of it comes an extraordinary feeling of vastness, of limitless comprehension. That is, if I am greedy, I want to understand that, not how to become non-greedy; the very desire to become non-greedy is still greed.

Our religious structure, our ways of thinking, our social life, everything is based on acquisitiveness, on an envious system; and for centuries, we have been brought up like that. We are so conditioned that we cannot think apart from 'the better', 'the more'. Because we cannot think apart from that, we make envy into a virtue; we do not call it envy, we call it by a different name; but if you go behind the words and look at it, you will see this extraordinary feeling is egotistic, which is self-inclusive, which is limiting thought.

The mind that is limited by envy, by 'the me', by acquisitiveness of things or of virtue, such a mind can never be a truly religious mind. The religious mind is not a comparative mind. The religious mind sees what is, and understands the full significance behind it. That is why it is very important to understand yourself, to understand the workings of your mind, the motives, the intentions, the longings, the desires, the constant pressures of pursuance, which create envy, acquisitiveness, the comparative mind. It is only when all these come to an end that you really understand what is; then, you will know true religion, what God is.

Question: Is truth relative or absolute?

KRISHNAMURTI: First of all, let us look behind the meaning and significance of that question. We want something absolute, don't we?, something permanent, fixed, immovable, eternal, something definite. The human craving is for something permanent, something that is not decaying, that has no death, so that the mind can cling to an idea or to a feeling that is everlasting. Or the mind seeks the Absolute, something that does not die, that does not decay as thought does, as feeling does. Or the mind says, 'Is there something permanent'? First, we must understand all this before we can understand this question and answer it rightly.

The mind, the human mind, wants something permanent in everything—in relationship, in my father, in my wife, in my husband, in my property, in virtue—something which cannot be destroyed; and so we say God is permanent or truth is absolute. What is truth? Is truth something extraordinary, something beyond, outside, unimaginable, abstract? Or, is truth something which you discover from moment to moment, from day to day? If it is something to be accumulated, to be gathered through your experiences, then it is not truth; because, the same spirit of acquisitiveness lies behind this gathering. Is truth something which lies beyond, which can only be found through profound meditation? Then there is a process of acquisitiveness and also, at the same time, a process of denial, of sacrifice.

Truth is something to be understood, to be discovered in every action, in every thought, in every feeling, however trivial, however transient; truth is something to be looked at, to be listened to—as to what the husband says; or what the wife says; or what the gardener says; or what your friends say; or what your own thinking is. To discover the truth of what you think—because your thoughts may be false or your thoughts may be conditioned—to discover that your thought is conditioned, is truth. To discover that your thought is limited, is truth; that very discovery sets your mind free from limitation. If I discover that I am greedy—discover it, not be told by you that I am greedy—that very discovery is truth; that very truth has an action upon my greed. Truth is not something which is gathered, accumulated, stored up, upon which you can rely as a guide. If you do, it is only another form of the same thing, another form of possession. It is very difficult for the mind not to acquire, not to store. When you realise this, you will find out what an extraordinary thing truth is. It is timeless, because the moment you capture it, it is not truth—as when you say, 'It is mine', 'I have found it', 'It is so', 'It is not so'.

So, it depends on the mind whether truth is absolute or timeless. Because, the absolute is unchangeable; and the mind that says, 'I want the absolute, that which has no death, that which is never decaying', such a mind wants something permanent and creates the permanent. But a mind that is being aware of everything that is happening inwardly, and sees the truth of it, such a mind is timeless; such a mind only can know what is beyond words, beyond names, beyond the permanent and the impermanent.

Question: What is external awareness?

KRISHNAMURTI: Are you not aware that you are sitting in this hall? Are you not aware of the trees, of the sunshine? Are you not aware that the crow is cawing, the birds are calling, the dog is barking? Do you not see the colour of the flowers, the movement of the leaves, the people walking? That is external awareness. The stars at night, the moonlight on the water, the sunset, the birds, all that is external awareness. Is it not? And if you are thus externally aware, you are also inwardly aware of your thoughts, inwardly aware of your feelings, of your motives, of your urges, your prejudices, envies, greed, pride and so on. Are you not aware inwardly? The inward awareness begins to awaken, to become more and more conscious, through reaction—the reaction to what people say, the reaction to what you read. The reaction, the response of your relationship with other people, may be external; but that response is the outcome of an inward suspense, an inward anxiety, an inward fear. The outward awareness and the inward awareness bring about a total integration of human understanding.

Question: What is real and eternal happiness?

KRISHNAMURTI: As I said the other day, when you are conscious of anything, conscious that it is so, what happens? Let me put it differently. When are you conscious? When are you aware of something? When are you conscious that you are ill, that you have tummyache? When you are completely healthy, you are totally unconscious of your body. It is only when there is disease, when there is friction, when there is trouble, that you become conscious of it. If you have a perfectly healthy body, are you aware of it? It is only when you have some kind of pain that you are conscious that you have a body. When you are really free to think completely, then there is no consciousness of thinking. It is only when there is friction, when there is a blockage, a limit, that you begin to feel, that you become conscious. Is happiness something of which you are aware? When you are healthy, are you aware that you are healthy? When you are joyous, are you aware that you are joyous? It is only when you are unhappy that you want happiness. Therefore, the question arises what is permanent and eternal happiness?

You see how the mind plays tricks. Because you are unhappy, miserable, because you are in poor circumstances and so on, you want something which is eternal, some permanent happiness. Is there such a thing? Instead of asking the question whether there is permanent happiness, find out how to be free from the diseases which are gnawing at you, how to be free from pain—not only the physical but the inward. When you are free, there is no problem of whether there is eternal happiness or what that happiness is. It is like a man who is in prison. He wants to know what freedom is; and lazy, foolish people tell him what freedom is; and to the man in prison, it is mere speculation. If he knew how to get out of that prison, he would not ask what freedom is; it would be there. Similarly, is it not important to find out why it is that we are unhappy, and in what is happiness? Why is it our minds are so crippled? Why is it that our thoughts are so limited, so small, so petty? If you can understand that, see the truth of that, then there is liberation; and that liberation is the discovery of the limited thought; and that discovery is the truth and that truth liberates.

Question: Why do people want things?

Krishnamurti: Don't you want food when you are hungry? Don't you want clothes, don't you want a house to shelter you? Those are normal wants, are they not? Healthy people naturally have wants. It is only the diseased man that says, 'I do not want food'. It is a perverted mind that either must have many houses or no house to live in.

Your body is hungry, because you are using energy; so, it wants more food; that is normal. But if you say, 'I must have the tastiest food, I must have the food that I like, that my tongue takes pleasure in', then there is perversion taking place. We all must have—not only the rich but everybody in the world must have—food, shelter and clothing; but if shelter, food and clothing are limited, controlled and divided among the few, then there is perversion, and there is the unnatural process set going. At the physical level, we must have food, clothing and shelter, not only for you but for the villager; but if you say, 'I must accumulate, I must have everything', then you are depriving others of that which is essential for their daily needs. But you see it is not so simple as that, because we want other things than those which are essential for our daily needs. I may not want too many clothes; I may be satisfied with a few clothes, with a small room, though you may want to live in a house and not in a small room; but I want something more: I want to be a well-known person, I want to have an enormous amount of money, I want to be nearest to God, I want my friends to think well of me, I want to be well-known, I want to be a poet, I want money, many things other than merely the physical necessities. Inward wants prevent outward interests in every human being. It is a little difficult because the inward wants and the feeling that 'I am the richest man', 'I am the most powerful man', 'I want to be somebody', and so on, are made dependent on things, on food, clothes, shelter; I lean on those things in order to become inwardly rich; therefore, so long as I am in this state, it is not possible for me to be inwardly rich, to be utterly simple inwardly.

December 25, 1952

XV

Perhaps, some of you were interested in what I was saying yesterday about envy. I am not using the word 'remember', because as I have explained, remembrance, remembering the word or phrases only, makes the mind dull, lethargic, heavy, slow and so very uncreative. It is very destructive, merely to remember things. But what is very important, while we are young, in spite of modern education, is to understand and not to cultivate memory; because, understanding frees, understsanding brings the critical faculty of analysis; you see the fact and then perhaps rationalise it. But merely remembering certain phrases and sentences or certain ideas prevents you from looking at the fact of jealousy, at the fact of envy. If you understand envy which lurks behind good works, behind philanthropy, behind religion, behind your pursuit to be great, to be saintly, if you really understand that, then you will see that there is an extraordinary freedom from jealousy.

As I was saying, it is important, really important to understand, because remembrance is a dead thing; and perhaps also that is one of the major causes of our deterioration, specially in this country, where we imitate, copy, follow, create ideals, heroes, so that gradually, the picture, the symbol, the word remains, the phrase remains, without anything behind it. This is specially so in modern education which merely prepares you to pass certain examinations—which is, merely to memorise. This is not creative; this is not understanding, but merely remembering things that you have read in books, that you have been taught; and so, throughout life, gradually, memory is cultivated and real understanding is destroyed. Please listen to this very carefully, because it is very important to understand this. Understanding is creative, not memory, not remembrance. Understanding is the liberating factor, not memory of the things that you have stored up. Understanding is not something in the future. *The cultivation of memory brings to you the idea of the future;* but if you understand directly, that is, if you see something very clearly, then there is no problem; the problem exists only when we do not see clearly.

As I was saying, what is important in life is not what you know, what you have gathered, how much knowledge or how much experience you have. *What is really important is to understand, to see things as they are and to see them immediately, because comprehension is immediate.* That is why experience and knowledge become deteriorating factors in life. For most of us, experience is very important; for most of us, knowledge is very significant; but when you really go behind the words and see the significance, the meaning of knowledge, the meaning of experience, you will find it is one of the major facts of deterioration. This does not mean that it is not right at certain levels of life, at certain levels of existence—to know how to grow a tree, to know what kind of nourishment it should have, how to feed the chickens, how to raise the family properly, how to build a bridge. There is an enormous amount of knowledge with regard to science, which is right; for example, it is right that we should know how to run a dynamo or a motor; but when knowledge is merely memory, it is destructive; you will find experience also becomes a very destructive thing, because experience brings memory.

I do not know if you have noticed how certain grown up people think merely bureaucratically as officials. They are teachers and their only function is to be teachers, not to be human beings pulsating with life; they know certain rules of grammar or mathematics or history; and because of their memory, their experience, that knowledge is destroying them. Life is not a thing that you learn from somebody. Life is a thing that you listen to, that you understand from moment to moment, without accumulating experience. Because after all what have you got when you have experience; when you say, 'I have had an enormous amount of experience'; when you say, 'I know the meaning of those words'? Memory, is it not? You have had certain experiences, how to run an office, how to put up a building or bridge; and according to them, you have further experience. So, you cultivate experience and that experience is memory; and with that memory you meet life.

Life is like the river—running, swift, volatile, never still. You meet life with the heavy burden of memory, of experience; naturally, you never contact life. You are only meeting your own experience which only strengthens your knowledge; and gradually, knowledge and experience become the most destructive factors in life.

I hope you understand this very deeply, because what I am saying is very true; and if you understand it, you will use knowledge at its proper level. But when you merely accumulate knowledge and experience as a means to understand life, as a means to strengthen your position in the world, then it becomes most destructive, it destroys your initiative, your creativeness. In this world, especially here, most of us are so burdened with authority or with what people have said or with the Bhagavat Gita or with ideals, that our lives have become very dull. But these are all memories, remembrances; they are not things that are understood, that are living; there is no new thing in being burdened with those memories, and as life is everlastingly new, we cannot understand it; and therefore living becomes a burdensome thing; we are lethargic; we grow mentally and physically fat and ugly. It is very important to understand this.

Simplicity is the freedom of the mind from experience, from remembering, from memory. We think simplicity is to have a few clothes, a begging bowl; we think that a simple life is externally to have very little. That may be allright; but real simplicity is the freedom from knowledge, from remembering that knowledge or from accumulating experience. Have you not noticed people who have very little, those people who say they are very simple? Though they may have only a loin cloth and a staff, they are all full of ideals. Have you listened to them? Have you heard them? They are very complex inwardly, struggling, battling against their own projections, their own beliefs. They believe; they have many beliefs. Inwardly, they are very complex, they are not simple; they are full of books, they are full of ideals, dogmas, fears. But outwardly, they have only a staff and a few clothes. *The simplicity of real life is to be inwardly completely empty, to be innocent inwardly without the accumulation of knowledge, without belief, without dogmas, without the fear of authority;* and that can only take place if you really understand every experience. If you have understood an experience, then that experience is over; but because we do not understand it, because we remember the pleasure or the pain of it, we are never inwardly simple. So those who are religiously inclined, pursue the things that make for outward simplicity; but inwardly, they are chaotic, confused, burdened with innumerable longings, desires, knowledge; they are frightened of living, of experiencing.

When you look at all this, you will see that envy is a very deep rooted form of remembering, it is a very destructive factor, it is a very deteriorating thing; so likewise, is experience. The man who is full of experience is not a wise man. Please listen. The man who has experience and clings to that experience is not a wise man; he is like any school boy who reads, who has accumulated information from books; such a man is not a wise man. A wise man is innocent, inwardly free of experience; such a man is a simple man inwardly, though he may have all the things of the earth or very little.

Question: Does intelligence build up character?

Krishnamurti: What do you mean by character? Please listen very carefully to everything that is being said, both to the question and to the answer.

What do we mean by 'character'? What do we mean by 'intelligence'? Let us find out what we mean by these two words. We use these words very freely. Every politician from Delhi, or your own local tub-thumper uses them—character, ideal, intelligence, religion, God. These are words and we listen to them with rapt attention, because they seem very important. *We live on words;* and the more elaborate, the more exquisite the words we use, the more we are satisfied. Let us find out what we mean by 'intelligence' and what we mean by character. Do not say I am not answering you definitely. That is one of the tricks of the mind; that means, you are definitely not understanding and you just want to follow words.

What is intelligence? Is a man who is frightened, anxious, envious, greedy; whose mind is copying, imitating, filled with other people's experiences and knowledge; whose mind is limited, controlled, shaped by society, by environment; is such a man an intelligent man? You call him an intelligent man, but he is not, is he? Can such a man who is frightened, who is not intelligent, have character—character being something original, not the mere repeating of traditional do's and don't's? Is character respectability? Do you understand what respectability means? To be respected by the majority, to be respected by the people about you. What do the people of the family respect, what do the people of the mass respect? They respect the things which they themselves project, which they themselves want, which they themselves see in contrast. That is, you are respected because you are rich or powerful or big, because you are well-known politically, because you have written books; you may talk utter nonsense but, when you have talked, people say you are a big man. As you know people, as you win the respect of the many, the following of the multitude gives you a sense of respectability which is the 'being safe'. The sinner is nearer to God than the respectable man, because the respectable man is enclosed by hypocrisy.

Is character the outcome of imitation, the outcome of what people will say or won't say? Is character the result of the mere strengthening of one's own prejudiced tendencies, the following of the tradition of India or of Europe or of America? That is generally called character—to be a strong man, to be respected. But when you are imitating, when you are frightened, is there intelligence, is there character? When you are imitating, following, worshipping, when you have ideals which you are following, that way leads to respectability but not to understanding. A man of ideals is a respectable man; but he will never be near God, he will never know what it is to love. Ideals are a means to cover up his fear, his imitations, his loneliness.

So, without understanding yourself—how you think, whether you are copying, whether you are imitating, whether you are frightened, whether you are envious, whether you are seeking power—without understanding all this which is operating in you, which is your mind, there cannot be intelligence; and it is intelligence that creates character, not hero worship, not the ideal, not the picture. The understanding of oneself, of one's own extraordinarily complicated self, is the beginning of intelligence which brings character.

Question: Why does a man feel disturbed when a person looks at him attentively?

Krishnamurti: Do you feel nervous when somebody looks at you? Do you feel nervous when somebody whom you consider inferior, a servant, a villager, looks at you? You do not even know that he is looking at you, you just pass him by; you don't even know that he is there, you have no regard for him. But when your father, your mother, your daughter looks at you, you feel anxious; because you feel that they know a little more than you do, that they may find out things about you, you are anxious. If you go a little higher, if a Government Official or a priest or somebody looks at you, you are pleased; you hope to get something from him, a job, or some reward. But if a man looks at you, who does not want anything from you—neither your flattery nor your insult—who is quite indifferent to you, then you will find out why he is looking at you. You should not be nervous but you should find out what is operating in your own mind when such a person looks at you, because looks mean a great deal, because a smile means something.

You see, unfortunately, most of you are utterly unaware of all these things. You never notice the beggar; you never notice the villager carrying his heavy burden, or the parrot that flies. You are so occupied with your own sorrows, with your longings, with your fears, with your rituals that you are never aware of the things of life; and so if any one looks at you, you are apprehensive.

Question: Cannot we cultivate understanding? Is understanding experience? When we try to understand constantly, does it not mean that we want to experience understanding?

KRISHNAMURTI: Is understanding cultivable? Is understanding to be practised? You practise tennis; you practise the piano or singing or dancing; or you read a book over and over again till you are familiar with it. Now, is understanding the same thing, something to be practised—which means, repeating; which means really, cultivating remembrance? If I can remember constantly all the time, is that understanding? Is not understanding something from moment to moment, something that cannot be practised?

When do you understand? What is the state of your mind or your heart when there is understanding? When I say that experience and the memory of experience are destructive, are deteriorating, what is the state of your mind when it hears that? When you hear me say that jealousy is destructive, that envy is one of the major factors which destroy relationship, how do you react to it? What happens to you? Do you say, "It is perfectly true, I understand it'? Or do you say, 'What would happen if I am jealous'?—which is to rationalize it. When you hear something very true about jealousy, do you see the truth of it immediately or do you begin to think about it, talk about it, discuss it, analyse it, see what it all means and then see if you can be free from jealousy? Is understanding a process of slow rationalization, of slow analysis? When you hear the truth of something—like 'envy is destructive'—do you immediately understand that it is so? Do you follow?

Can understanding be cultivated as you cultivate your garden to produce fruits or flowers? Can you cultivate understanding which is really to see something without any barrier of words or of prejudices or of motives, to see something direct?

Question: Is the power of understanding the same in all persons?

Krishnamurti: You see very quickly, you understand immediately, because the thing is presented to you and you have no barriers. I have many barriers, many prejudices; I am jealous; my conflicts have been built upon envy, upon my importance. You are not full of your own importance; so you see immediately. You are eager to find out; but I have done many things in life, and I do not want to see. You have no barriers and you see immediately; I have innumerable barriers, I do not want to see; and so I do not see. Therefore, I do not understand and you understand.

Question: I can remove the barriers slowly by constantly trying to question.

Krishnamurti: No. I can only remove the barriers, not try to understand.

You hear someone say that envy is destructive. You listen and understand the significance and the truth of it; and you say, 'Yes'; you are free from that feeling of jealousy and envy.

I do not want to see it because if I listen to the truth of it, it would destroy my whole structure of life. What am I to do? Am I to remove the structure or the barrier? I can only remove the barrier, when I really feel the importance of not having the barriers—which means, that I must feel the barriers.

Question: I feel the necessity.

Krishnamurti: When do you feel that? Will you remove the barriers because of circumstances or because somebody tells you? Or will you remove it when you yourself feel inwardly that to have any barriers creates a mind in which slow decay is taking place—that is, when you yourself see the importance of removing the barriers. And when do you see it? When you suffer? But suffering does not necessarily awaken you to remove these barriers; on the contrary, suffering helps you to create more barriers. You remove those barriers when you yourself are beginning to listen, to find out. *There is no reason for removing, no outside reason or inward reason; the moment you bring in a reason, you are not removing the barriers.* So, that is the great miracle, that is the greatest blessing, to give the inward something an opportunity to remove the barrier. But, you see, when we want to remove it, when we practise to remove it, when we say it must be removed, all that is the work of the mind; and the mind cannot remove the barrier. No rituals, no compulsions, no fears can remove the barrier. But when you see that nothing will remove it, that no attempt on your part will remove it, then the mind becomes very quiet, the mind becomes very still; and in that stillness, you find that which is True.

December 26, 1952

XVI

You may remember that we have been talking about the deteriorating factors in human existence. We said fear was one of the fundamental causes of this deterioration. We also said that the following of authority in any form, whether self-imposed or established from outside, is destruction to incentive, to creativeness. We were saying that any form of imitation, copying, following, is destructive to the creative discovery of what is true. We said that truth is not something that can be followed; truth has to be discovered; you cannot find it through any book, through any particular accumulated experience. Experience itself, as we discussed the other day, becomes a remembrance, and the remembrance is the destruction of creative understanding. Any form of malice, envy, however small it be, which is really comparative thinking, is also destructive to this creative life without which there is no happiness. Happiness is not something to be bought; it is not something that comes when you go after it; it is there when there is no conflict. Is it not very important, not only to listen to all these discussions, these talks in the mornings, but to actually find out for yourself, not only when you are young but also as you grow older into maturity, all the complications of maturity?

But before we go into that, should we not, while we are in school, try to find out the significance of words? The symbol has become an extraordinarily destructive thing for most of us, and of this we are unaware. You know what I mean by 'symbol'? The shadow of a truth. The shadow is the symbol of truth. The gramophone record is not the real voice; but the voice, the sound, has been put on record and to that you listen. The image is the symbol, the idea of what the original thing is. The word, the symbol, the image and the worship of the image, the reverence to the symbol, the following, the giving significance to words—all this is very destructive; because then the word the symbol, the image becomes all important. That is how temples, stupas, churches become very important organizations, and the symbols, ideas, dogmas become the factors which prevent the mind from going beyond and discovering what the truth is. So, do not be caught up in words, in symbols, which automatically cultivate habit. Habit is the most destructive factor when you want to think creatively; habit comes in the way. Perhaps, you do not understand the whole significance of what I am saying; but you will, if you think about it. Go out for a walk yourself occasionally and think out these things. Find out what words like life and God mean, and also what is meant by those extraordinary words, like duty and co-operation, which we use freely.

What does 'duty' mean? Duty to what? To the aged, to what tradition says, to sacrifice yourself for your parents, for your country, for your Gods? That word 'duty' becomes extraordinarily significant to us. It is pregnant with a lot of meaning which is imposed upon us. What is much more important than duty to anything—to your country, to your gods, to your neighbour—what is much more important than the word, is to find out for yourself what truth is—not what you want, not what you would like, not what gives you pleasure, not what gives you pain. But, to find out what truth is, the word 'duty' has very little meaning; because, parents or society use that as a means of moulding you, of shaping you to their particular idiosyncracies, to their habits of thought, to their liking, to their safety. So, find out for yourself, take time, be patient, analyse, go into it; do not accept the word 'duty' because *where there is duty, there is no love.*

Similarly, the word 'co-operation'. The State wants you to co-operate with it. Co-operation with something is not what is true. You merely imitate, when you copy. If you understand, if you find out what the truth of something is, then you are living with it, you are going with it; it is part of you. It is very significant to be aware, it is very necessary to be aware of all the words, the symbols, the images which cripple your thinking. To be aware of them and to see whether you can go beyond them is essential, if you are to live creatively without disintegration. You know, we use the word 'duty' to kill us. Duty—the duty to the country, the duty to parents, the duty to relations—sacrifices you. It makes you go out, fight and kill and be maimed; because, the politician, the leader says it is your duty to protect the country, it is your duty to your community to destroy others. So, killing another for the sake of your country becomes part of your duty; and gradually, you are drawn into the military spirit, the spirit which makes you obedient, which makes you physically very disciplined; but inwardly, your mind gets destroyed because you are imitating, following, copying; and so, gradually, you become a tool to the older people, to the politician, to propaganda. So you gradually learn to kill, and you accept killing in order to protect your country as inevitable because somebody says so. It does not matter who says so; think it out for yourself very clearly.

To kill is obviously the most destructive and most corrupt action in life, specially to kill another human being; because, when you kill, you are full of hatred, you create antagonism in others. You can kill with a word, with an action; killing another human being has never solved any of our problems. War has never solved any of our economic, social, human relationships; and yet, the whole world is preparing for war everlastingly, because there are many reasons why they want to kill people. But do not be swept away by reason; because, you may have one reason and I may have another reason, your reason may be stronger than my reason. But no reason is necessary. First get to the truth of it, to the feeling of it, how necessary it is not to kill. It does not matter who says so, from the highest authority to the lowest; inwardly find out the truth of it in general principles; when you are clear of that inwardly, then the details can be gone into later, then you can reason them out; but do not start by reasoning, because every reason can be countered, there can be a counter reason for every reason and you are caught in reasoning. It is necessary to know for yourselves what the truth is; then you can begin to use reason. When you know for yourself what is true, when you know that killing of another is not love, when you feel inwardly the truth of 'there must be no enmity', when you really feel that inwardly, then no amount of reason can destroy it. Then, no politician, no priest, no parent, can sacrifice you for an idea or for their safety.

Always, the old sacrifice the young; and you in your turn, as you grow older, will sacrifice the young. But you have to prevent this, because it is the most destructive way of living, and is one of the greatest factors of human deterioration. In order to prevent this degeneration, to put an end to it, you have to find out the truth for yourself. You, as an individual, not belonging to any group, to any organization, have to find out the truth of not killing, the feeling of love, the feeling that there must be no enmity. Then, no amount of words, no reasons can ever persuade you. So, it is very important, while you are young, specially in a school of this kind, to think out these things, to feel them out and to establish and lay the foundations for the discovery of truth.

We are going to make something out of this school though it is not what it should be; you and I, you the students and teachers, all of us together, are going to make something out of it, all of us are going to build this thing, a school where you are taught not merely information but also to discover what is truth, so that throughout life, as you grow, you know how to find out for yourself without any authority, without any following, that which is real. Otherwise, you will become one of the factors of destruction and deterioration, and there is no greater corruption. Listen to all this carefully. If there is the right foundation now, then as you grow older, you will know how to act.

Question: What is the purpose of creation?

KRISHNAMURTI: Are you really interested in it? What do you mean by 'creation'? What is the purpose of living? What do we mean by 'living'? What is the purpose of your existence, of your reading, studying, passing examinations? What is the purpose of the relationship of parents, wife, children? What is life? Is that what you mean? What is the purpose of creation? When do you ask that question? When you do not see clearly, when you are confused, when you are in the dark, when you are blind, when you do not know, when you do not feel it for yourselves, then you want to know what the purpose of existence is. When inwardly there is no clarity, when there is misery, then you ask 'what is the purpose of life?'

There are many people who will give you the purpose of life; they will tell you what the sacred books say. Clever people will go on inventing what the purpose of life is. The political group will have one purpose; the religious group will have another purpose; and so on and on. So, what is the purpose of life when you yourself are confused? When I am confused, I ask you this question, 'What is the purpose of life?', because I hope that through this confusion I shall find an answer. How can I find a true answer, when I am confused? Do you understand? If I am confused, I can only receive an answer which is also confused. If my mind is confused, if my mind is disturbed, if my mind is not beautiful, quiet, whatever answer I receive will be through this screen of confusion, anxiety and fear; therefore, the answer will be perverted. So, what is important is not to ask, 'What is the purpose of life, of existence?' but to clear the confusion that is within you. It is like a blind man who asks, 'What is light?' If I tell him what light is, he will listen according to his blindness, according to his darkness; but suppose he is able to see, then, he will never ask the question 'what is light?'. It is there.

Similarly, if you can clarify the confusion within yourself, then you will find what the purpose of life is; you will not have to ask, you will not have to look for it; all that you have to do is to be free from those causes which bring about confusion.

The causes of confusion are very clear; they are in 'the me', in 'the I', that is constantly wanting to expand itself through envy, through jealousy, through hatred, through imitation; and the symptoms are jealousy, envy, greed, fear, the wanting to copy and so on. As long as inwardly that is so, there is confusion. You are always seeking for outward answers; but it is only when that confusion is cleared, that you will know the significance of existence.

Question: What is Karma?

KRISHNAMURTI: Are you all interested in that? Why do you ask such a question? Yet that is one of the peculiar words we use, one of the words in which our thought is caught. The poor man says 'My Karma'. He has to accept life as a theory; he has to accept misery, starvation, squalor, dirt. He has to accept it because he has no energy, he has not enough food, he does not break away from it and create a revolution. He has to accept what life gives; and so he says, 'It is my Karma to be like this'; and the politicians, the big ones, encourage him to accept life with its squalor, with its misery, with its dirt and starvation. You do not want to revolt against all this, do you? When you pay the poor so little and you have so much, what is going to happen? So, you gradually invent that word 'karma', the passive acceptance of the misery of life. The man on the top, who has achieved, who has inherited, who has been educated, who has come to the top of things, says, 'It is also my karma; I have done well in my past life and so it is my karma to reap the reward of my past action'; he wants to go to the top of things, to have many houses, power, position, and the means of corruption. Is that karma, to accept things as they are? Do you understand? Is it karma to have the spirit of acceptance of things as they are, which many of the teachers and you have, without a spark of revolt, to be ready to accept, to obey? So, you see how easily, because we are not alive, words become nets in which we are caught.

But there is a bigger significance to that word 'karma', which has to be understood not as a theory, which cannot be understood if you say, 'That is what the Bhagavat Gita says'.

You know, the comparative mind is the most stupid mind because it does not think; it says, 'I have read that book and what you say is like it'. When you have such a mind, it means you have stopped thinking, you have stopped investigating to find out what is true, irrespective of what any book or any particular guru has said. When you compare, has not your mind ceased to think, ceased to discover what is true? When you read Shakespeare or Buddha, or when you listen to your guru, suppose you compare them; what happens to your mind? Your mind has not found out, has not discovered; it does not throw off all authorities and investigate. So, what is important is to find out and not to compare. Comparison, as I pointed out to you, is authority, is imitation, is thoughtlessness; and it is the very nature of our mind not to be awake to discover what is true. You say, 'That is what has been said by the Buddha; that is so'; and you think that thereby you have solved your problems. But to discover the truth of anything, you have to be extremely active, vigorous, self-reliant; and you cannot have self-reliance if you are thinking comparatively. Please listen to all this. If there is no self-reliance, you lose all power to investigate and to find out what is true. Self-reliance brings a certain freedom in which you discover; and that freedom is denied to you when you are comparing.

So really the problem of Karma is quite complex; and I do not know if we should go into it here. This may not be the right place, because we are not dealing with the problems of the old and their extraordinarily complex minds. What we are dealing with here are the problems of the young in relation to their teachers, in their relationship to their parents and in their relationship to society.

Question: Is there an element of fear in respect, or not?

KRISHNAMURTI: What do you say when you show respect to your teacher, to your parents, to your Guru, and disrespect to your servants? You kick those people who are not important, and you lick the boots of those who are above you, the officials, the politician, the big ones. Is there not an element of fear in that? Because, from the big ones you want something; from the teacher, from the examiner, from the professor, from the parents, from the politician, from the bank manager, you want something. What can the poor people give you? So, you disregard them, you treat them with contempt, you do not even know that they pass you by. You do not even look at them, you do not even know that they shiver in the cold, that they are dirty and hungry; but you will give to the big ones, the great ones of the land, the little that you have in order to receive more of their favours. So in that, there is definitely, is there not?, an element of fear; there is no love. If you had love, then you would show love to those who have nothing and also to those who have everything; then, you would not be afraid of those who have, and you would not disregard those who have not. So respect in that sense is the outcome of fear. Love is not the outcome of fear; in love, there is no fear.

December 28, 1952

XVII

We have been trying to point out the various factors that bring about human deterioration, in our existence, in our lives, in our activities, in our thoughts; and we said that it is conflict that is one of the major factors of this deterioration. Is not peace also, as it is generally understood, a destructive factor? Can peace come about by the mind? If we have peace of mind, does not that also lead to corruption, deterioration? If we are not very observant, we will narrow down the window of that word, through which we can look at the world and understand. We can make the word 'peace' such a narrow phrase that we will see only part of the sky and not the whole. It is only when we can perceive the whole vastness, the enormity, the magnificence of the sky, then only is there the possibility of having peace—not by merely pursuing peace, which is the inevitable process of thought, of the mind. Perhaps it may be a little difficult to understand this. I am going to try to make it as simple and clear as it is possible.

I think if we can understand this, what it means to be peaceful, what is peace, then perhaps we shall understand the real significance of love. We think peace is something to be got through the mind, through reason; but, can peace ever come through any quieting, through any control, through any domination of thought? We all want peace. For most of us, peace means to be left alone, not to be interfered with, to build a wall round our own mind by means of ideas. This is very important in your lives; for, as you grow older, you will be faced with these problems of war and peace. Is peace something to be pursued after and got and tamed by the mind? For most of us, peace means a slow decay; wherever we are, stagnation comes; we think by clinging to an idea, by building walls of security, of safety, of ideas, of habits, of beliefs, by pursuing a principle, a particular tendency, a particular fancy, a particular wish, we will find peace. That is what most of us want, not to make effort but to live without an effort in some kind of stagnation. When we find we cannot have that kind of peace, we make tremendous efforts to have peace, to find some corner in the universe, in our being, where we can crawl and, in the darkness of self-enclosure, live. That is what most of us want in our relationship with the husband, with the wife, with parents, with friends. Unconsciously we want peace at any price, and so we pursue.

Can the mind ever find peace? Is not the mind itself a source of disturbance? The mind can only gather, accumulate, deny, assert, remember and pursue. Is peace—which is so essential because without peace you cannot live, you cannot create—something to be realized through the struggles, through the denials, through the sacrifices of the mind? Do you understand what I am talking about? As we grow older, unless we are very wise and watchful, though we may be discontented while we are young, that discontent will be canalised into some form of peaceful resignation to life. The mind is everlastingly seeking somewhere to create a secluded habit, belief, desire, in which it can live and be peaceful with the world. But the mind cannot find peace, because the mind can only think in terms of time—as the past, the present and the future; what it has been, what it is, and what it will be—condemning, judging, weighing, pursuing its own vanities, habits, beliefs. The mind can never be peaceful though it can delude itself into some kind of peace; but that is not peace. It can mesmerise itself with words, by the repetition of phrases, by merely following somebody, by knowledge; but such a mind is not a peaceful mind, because the mind is itself the centre of attraction, the mind is by its very nature the essence of time. So, the mind with which you think, with which you calculate, with which you contrive, with which you compare, such a mind is incapable of finding peace.

Peace is not the outcome of reason; and yet, when you observe the organized religions that you know, you see that they are caught in the pursuit of the peace of the mind. But peace is something which is as creative as war is destructive, something which is as pure as war is destructive; and to find that peace, one must understand beauty. That is why it is very important, while we are very young, to have beauty about us, the beauty of buildings, of proper proportions, of true appreciation, of cleanliness, of quiet talk among the elders, so that in understanding what beauty is, we shall know what love is, how beauty of the heart is the peace of the heart.

Peace is of the heart, not of the mind. So, you have to find out what beauty is. It matters very much, the way you talk; for, you will discover through the words you use, the gestures you make, what the refinement of your heart is. For, beauty is something that cannot be defined, that cannot be explained through words. It can only be called or understood when the mind is very quiet.

So, while you are young and sensitive, it is essential for you as well as for those who are responsible for the young, for students, to create this atmosphere of beauty. The way you dress, the way you sit, the way you talk and eat, and the things about you, are very important. For, as you grow, you will meet all the ugly things of life—ugly buildings, ugly people, malice, envy, ambition, cruelty—and if in your hearts there is no perception of beauty, founded and established in yourself, you can easily be swept away by the enormous current of the world; and then you will be caught in the struggle to find peace of the mind. The mind creates the idea of what peace is, and tries to pursue it and then gets caught in the net of words, of fancies, of illusions.

So, peace can only come when you understand what love is. Because, if you have peace merely through security—financial or otherwise—through money, or through certain dogmas, rituals and repetitions, there is no creativeness; there is no urgency to bring about a fundamental, radical revolution in the world. Because, peace then only leads to contentment and resignation. But when you understand the peace in which there is love and beauty, the extraordinary strangeness of it, then you will find peace—the peace that is not understood by the mind. It is this peace that is creative, that brings order within oneself, that removes confusion. But this does not come through any effort. It comes when you are constantly watching and being sensitive both to the ugly and to the beautiful, to the good and to the bad, to all the fluctuations of life; because, peace is something enormously great, extensive, not something petty, not created by the mind. That can only be understood when the heart is full.

Question: Why do we feel inferior before our superiors?

KRISHNAMURTI: Who are your superiors? Who are the people whom you consider your superiors? Those who know? Those who have titles, degrees, or those from whom you want some kind of reward, some kind of position, from whom you are asking something? Whom do you call your superiors? The moment you regard somebody as superior, do you not regard others as inferior?

Why do we have this division, the superior and the inferior? That exists only when we want something. I may be less intelligent than you, I may not have as much as you have, I may not be as happy inwardly as you are, or I am asking something from you; so, I feel inferior to you. You may be more intelligent, you may be more clever, you may have a gift, a capacity, and I might not have it. But when I am trying to imitate, when I want something from you, I immediately become your inferior, because I have put you on a pedestal, I have given you a certain value. So, I create the superior and I create the inferior; psychologically, inwardly, I create this difference of those who have and those who have not.

Is it possible to bring about a world in which the haves and have nots do not exist? You understand the problem? That is, the world is divided into those who are rich, who are powerful, who have everything, position, prestige, and those who have not. In the world, there is enormous inequality of capacity—the man who invents the jet plane and the man who drives the plough. There is vast contrast in capacity—intellectual, verbal, physical. We give enormous values and significance to certain functions. We consider the governor, the Prime Minister, the inventor, the scientist, as something enormously significant. We have given function great importance; and so function assumes status and position. So long as we give status to functions, that gives rise to such in-equality that the difference between those that are incapable and those that are capable becomes unbridgeable. But if we can keep function stripped of status which gives position, prestige, power, money, wealth and pleasure, then there is the possibility of bringing about a sense of equality. Even then, equality is not possible if there is no love. It is love that destroys the sense of the unequal, of the superior.

You see, what is happening in the world is this: politicians, economists see this breach, this gulf between the man of capacities and the man who has no capacities; and they try to approach this problem through economic and social reformation; they may be right but that approach can never take place as long as we have not love, as long as we do not understand the whole process of antagonism, envy, malice. That can only come to an end when there is love in our heart.

Question: Can there be peace in our life when, every moment, we are struggling against our environment?

KRISHNAMURTI: What do we call environment and what is environment? We say environment is society—the economic, the religious, the national, the class environment, the climate. We are struggling either to fit into it or to move away from it. Most of us are struggling to fit, to adjust ourselves, as individuals, into the environment. From the environment we hope to have a job, we hope to be able to accept all the benefits of that particular society; so, we are struggling to fit or to adjust ourselves into that society. What is that society made up of? Have you ever thought about it? Have you looked at the society in which you are living, to which you are trying to adjust yourselves? That society is based on what you call religion, is it not?, a set of traditions, certain economic values; you are part of that society and you are trying to live with it. Can you live with a society which is based on acquisitiveness, which is the outcome of envy, fear, greed, possessive pursuits with occasional flashes of love? Can you? If you try to be intelligent, fearless, non-acquisitive, can you adjust yourself with that society? So why struggle with that society?

You have to create your own new society—which means, you have to be free from acquisitiveness, from envy, from greed, from any religious narrowing down of thought, from nationalism, from patriotism; then only is it possible for you not to struggle but to create something anew, a new society. But as long as you are trying to adjust, trying to make an effort to adjust yourself to the present society, you are merely following a pattern created of envy, of prestige, of those beliefs which are corruptive.

So, is it not important, while you are young, while you are in this place, to understand all these problems and to bring about a freedom in yourselves, so that you may create a new world, a new society, a new relationship between man and man? Surely that is the function of education.

Question: Why do human beings suffer and why cannot one be free from certain types of suffering such as death, sorrow and disaster?

KRISHNAMURTI: Why do we suffer and is it possible to be free from death and disaster?

Medical science is trying to free humanity from diseases, through sanitation, through clean living and clean food. Through various forms of surgery, they are trying to find a cure for incurable diseases like cancer. A capable efficient doctor does relieve, does try to eliminate diseases.

Is death conquerable? It is a most extraordinary thing that you are so much interested in death. Is it because you see so much death about you, the burning ghats, the body being carried to the river? Why are you so preoccupied with it? You know, a man who has no urge, no creative thing in him, suffers; he is concerned with that, his concern is about his suffering. So, similarly, you are concerned with death, because you are so familiar with it. It is so constantly with you, and there is fear of death.

I explained this question the other day. You do not listen. I can answer it in a different way. But if you do not listen, if you do not really find out, if you do not really understand what the implications of death are, you will go from one preacher to another preacher, from one hope to another hope, from one belief to another, trying to find a solution to this problem of death. Do you understand? I answered it last week; and if you are interested, read what we have discussed when printed on paper. Read it; do not keep on asking but try to find out. You can ask innumerable questions; that is the shadow characteristic of a petty mind, to always question but never try to find out and discover.

You see, death is possible only when we cling to life. When you understand the whole process of living and dying, then there is the possibility of understanding the significance of death. Death is merely the extinction of continuity and the fear of not being able to continue. But, you see, that which continues can never be creative. It is only that which can come to an end voluntarily, that is creative. You think it out. You will find for yourself what is true, and it is truth that liberates you from death, not your mere reading, not your believing in reincarnation. Discover for yourself by understanding the whole process of life; then you will find there is nothing beyond that, which is perishable.

December 29, 1952

XVIII

Fortunately, while one is quite young, the main conflicts of life, the worries, the passing joys, the physical disasters, death and the mental twists do not affect us. Fortunately, most of us, while we are young, are out of the battle-field of life; but as we grow older, the pains, the disasters, the questionings, the doubts, the economic and inward struggles, crowd in on us, and we want to find the significance of life, we want to know what it is all about. We are not easily satisfied by economic explanations or by any particular definitions. We want to know all about the struggles, the pains, the poverty, the disasters; why some are well placed and others are not; why one is a healthy intelligent human being, gifted, capable, while another is not. We want to know why; and we soon are caught in a hypothesis, in a theory, in a belief, because we must find an answer. It is never the true answer; but, we invent it, we have a theory, a belief about it. So, we start out with an enquiry; and not having enough self-reliance, vigour, intelligence and innocence, we are soon caught in theories, in beliefs.

We realize that life is ugly, painful, sorrowful; we want some kind of theory, some kind of speculation or satisfaction, some kind of doctrine, which will explain all this; and so we are caught in explanation, in words, in theories; and gradually, beliefs become deeply rooted and unshakeable; because, behind those beliefs, behind those dogmas, there is the constant fear of the unknown. But we never look at that fear; we turn away from it. The stronger the beliefs, the stronger the dogmas. And when we examine these beliefs—the Christian, the Hindu, the Buddhist—we find that they divide people. Each dogma, each belief has a series of rituals, a series of compulsions which bind man and separate man. So, we start with an enquiry to find out what is true, what the significance is of this misery, this struggle, this pain; and we are soon caught up in beliefs, in rituals, in theories. We have not the self-reliance nor the vigour nor the innocence to push all aside and enquire. So, belief begins to act as a deteriorating factor.

Belief is corruption because, behind belief and morality, lurks 'the mine', the self—the self growing big, powerful and strong. We consider belief in God, the belief in something, as religion. We consider that to believe is to be religious. You understand? If you do not believe, you will be considered an atheist, you will be condemned by society. One society will condemn those who believe in God, and another society will condemn those who do not. They are both the same. So, religion becomes a matter of belief; and belief acts and has a corresponding influence on the mind; the mind then can never be free. But it is only in freedom that you can find out what is true, what is God, not through any belief; because your very belief projects what you think ought to be God, what you think ought to be true. You understand? If you believe God is love, God is good, God is this or that, that very belief prevents you from understanding what is God, what is true. But, you see, you want to forget yourselves; you want to sacrifice yourselves; you want to emulate, to abandon this constant struggle that is going on within you; you want to pursue virtue.

There is constant struggle, there is pain, there is suffering, there is ambition; in all that, there is constant pain and transient pleasure, pleasure that comes and goes; but your mind wants something enormous to cling to, something beyond itself, something with which you can identify yourself. So, that thing which it wants beyond itself, it calls God, it calls truth; and so, it identifies itself with it through belief, through convictions, through rationalisation, through various forms of discipline and moralities. But this identifying—that is, the recognition of the thought as something vast, which the mind invents and which creates speculation—is still part of 'the me', is still part of the struggle, is still projected by the mind in its desire to escape from the turmoils of life. You identify yourself with a country—India or England or Germany or Russia or America—you identify yourself as a Hindu. Why? Have you ever looked at it, gone behind the meaning of the word, behind the words that have captured your mind? Why do you identify yourself with India? Because you are living in a small town, leading a miserable life, with your struggles, with your family quarrels; because you are dissatisfied, discontented, miserable; you want to identify yourself with a thing called India. This gives you a sense of vastness, a bigness, a psychological satisfaction; so you say, 'I am an Indian'; and for this, you are willing to die, to kill and to be maimed. In the same way, because you are very small, because you are in constant battle with yourself, because you are confused, miserable, uncertain, because you search and know there is death, you want to identify yourself with something beyond, something vast, significant, full of meaning, which you call God. So, you say that is God, and you identify yourself with that; this gives you an enormous importance and significance, and you feel happy. So with the identifying process comes the self-expansive process, that is still 'the me', that is still the self, struggling.

So, religion as we generally know it or acknowledge it, is a series of beliefs, of dogmas, of rituals, of superstitions, of worship of idols, of charms and gurus that will lead you to what you want as an ultimate goal. The ultimate truth is your projection, that is what you want, which will make you happy, which will give a certainty of the deathless state. So, the mind caught in all this creates a religion, a religion of dogmas, of priest-craft, of superstitions and idol-worship; and in that, you are caught; and the mind stagnates. Is that religion? Is religion a matter of belief, a matter of knowledge of other people's experiences and assertions? Or is religion merely the following of morality? You know it is comparatively easy to be moral—to do this and not to do that. Because it is easy, you can imitate a moral system. Behind that morality, lurks the self, growing, expanding, aggressive, dominating. But is that religion?

You have to find out what truth is, because that is the only thing that matters, not whether you are rich or poor, not whether you are happily married and have children, because they all come to an end, there is always death. So, without any form of belief, you must find out; you must have the vigour, the self-reliance, the initiative, so that for yourself you know what truth is, what God is. Belief will not give you anything; belief only corrupts, binds, darkens. The mind can only be free through vigour, through self-reliance. Surely, it is the function of education, specially here, to create such individuals as are not bound by any form of belief, of morality, of respectability. For, behind it lurks 'the me' that is so important and that seeks to become respectable. Surely, it is the function of an educational centre of this kind to make individuals truly religious—that is, the religion of discovery, of direct experiencing of what God is, what truth is. That experiencing is not possible, is never possible, through any form of belief, of rituals, of following another, of worshipping another. That religion is free from all gurus. You, as an individual, can, as you grow through life, discover the truth from moment to moment; you are capable of being free.

You think that to be free from the material things of the world is the first step towards religion. It is not. That is one of the easiest things to do. The first thing is to be free to think fully, completely and independently, not to be crushed by any belief, by circumstances, by environment, so that you are an integrated human being, capable, vigorous, self-reliant; so that your mind being free, unbiassed, unconditioned, can find out what God is, what truth is. Surely, it is for that purpose that this centre exists, to help each individual that comes here to be free to discover reality, not to follow any system nor any belief nor any ritual, nor any guru; the individual has to awaken his intelligence through freedom, not through any form of discipline—which means, resistance, compulsion, coercion—so that through that intelligence, through that freedom, the individual can find out that which is beyond the mind. Because, it is only when directly experienced that the immensity of the thing will be known—the thing that is not namable, the thing that is not measurable by words, that is limitless, in which there is that love which is not of the mind. The mind cannot conceive all that; and as it cannot conceive it, the mind must be very quiet, astonishingly still, without any demand or any desire. Then only is it possible for that extraordinary thing, what we call God or reality, to come into being.

Question: What is obedience? Is it at all possible to obey without understanding the order?

Krishnamurti: Is it possible to obey the order without understanding the order? Is it not what most of us do? Parents, teachers, the older people say 'do this'. They say it either politely or with a stick, and we are afraid and obey. That is what Governments do. That is what the military people do. We are trained from childhood not knowing what it is all about. The more tyrannical the Government, the more totalitarian, the more authoritarian, the more we are compelled, shaped from childhood; not knowing why, we should obey. We are told what to think. Our mind is purged of any thought which is not of the State, of the authority. We are never taught or helped to find out how to think, but we must obey. The priest says so, the religious book says so; our own fear inwardly compels us to obey; because, if we do not obey, we will be lost, we will be confused.

So, we obey. Why do we obey? Do you understand? The social structure, the religious State, forces us to blindly follow the pattern created by another, in the hope of some reward or happiness. Why do we obey? Must we obey? We are very thoughtless. To think is very painful; to think, we have to question; we have to enquire; we have to find out how the older people do not want us to find out that they have not the patience, that they are too busy with their quarrels, with their ambitions, with their prejudices, with their do's and don't's of morality and respectability. So, the older people have not the patience; and we are young; we are afraid to go wrong because we also want to be respectable. Don't we all want to put on the same uniform, to look alike? We do not want to do anything different. To think separately, to be apart, is very painful; so, we join the gang.

Why do we do all this—obey, follow, copy? Why? Because, we are frightened inwardly to be uncertain. We want to be certain—we want to be certain financially, we want to be certain morally—we want to be approved, we want to be in a safe position, we want never to be confronted with trouble, pain, suffering, we want to be enclosed. So, fear, consciously or unconsciously, makes us obey the master, the leader, the priest, the Government. Fear also controls us from doing something which may be harmful to others, because we will be punished. So behind all these actions, greeds, pursuits, lurks this desire for certainty, this desire to be assured. So, without resolving fear, without being free from fear, merely to obey or to be obeyed has little significance; what has meaning is: to understand this fear from day to day and how fear shows itself in different ways. It is only when there is freedom from fear, that there is that inward quality of understanding, that aloneness in which there is no accumulation of knowledge or of experience; and it is that alone which gives extraordinary clarity in the pursuit of the real.

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XIX

As we grow older and go out of this institution after receiving education, so-called education, we have to face many problems. What profession are we to choose, so that in that profession, we can fulfil ourselves, we can be happy; so that in that profession or vocation or job, we are satisfied and are not exploiting others, we are not being cruel to others? We have to face death, suffering, disasters. We have to understand starvation, over-population, sex, pain, pleasure, the many confusing and conflicting and contradictory things in life, the wrangles, the conflicts between man and man or between woman and man, the conflicts within, the struggles within and the struggles without, wars, the military spirit, ambition and that extraordinary thing called peace which is much more vital than we realize. We have to understand the significance of religion; not the mere worship of images nor the mere speculations which, we think, give us the right to assume the religious feeling, but also that very complex and strange thing called love. We have to understand all this, and not merely be educated to pass examinations; we have to know the beauty of life; to watch a bird in flight; to see the beggars, the disasters, the squalor, the hideous buildings that people put up, the foul road, the still fouler temples; we have to face all these problems. We have also to face whom to follow, whom not to follow, and whether we should follow anybody at all.

Most of us are concerned with doing a little bit of change here and there, and we are satisfied with that. As we grow older, we do not want any deep fundamental change, because we are afraid. We do not think in terms of transformation, we only think in terms of change; and you will find, when you look into that change, that it is only a modified change which is not a radical revolution, not a transformation. You have to face all these things, from your own happiness to the happiness of the many, from your own self-seeking pursuits and ambitions to the ambitions and the motives and the pursuits of others; you have to face competition, the corruption in oneself and in others, the deterioration of the mind, the emptiness of the heart. You have to know all this, you have to face all this; but you are not prepared for it. What do we know when we go out from here? We are as dull, empty, shallow as when we came here; and our studies, our living in school, our contacts with our teachers and their contact with us have not helped us to understand this very very complex problem of life. The teachers are dull, and we become dull like them. They are afraid and we are afraid. So, it is our problem, it is your problem as well as the teachers' problem, to see that you go out with maturity, with thought, without fear, so that you will be able to face life intelligently. So, it appears very important to find an answer to all these problems; but there is no answer. All you can do is to meet these very complex problems intelligently as they arise. Please follow this. Please understand this. You want an answer. You think that, by reading, by following somebody, by studying some book, you will find an answer to all these very complex and very subtle problems. But you will not find answers, because these problems have been created by human beings who may have been like you. The starvation, the cruelty, the hideousness, the squalor, the appalling callousness, the cruelty, all this has been created by human beings. So, you have to understand the human heart, the human mind, which is yourself. Merely to look for an answer in a book, or to go to a school to find out, or to follow an economic system however much it may promise, or to follow some religious absurdity and superstition, to follow a guru, to do puja, in no way will help you to understand these problems, because they are created by you and others like you. As they are created by you, you cannot understand them without understanding yourself; and to understand yourself as you live, from moment to moment, from day to day, year in and year out, you need intelligence, a great deal of insight, love, patience.

So, you must find out surely what is intelligence, must you not? You all use that word very freely; and by repetition of that word, you think you become intelligent. The politicians keep on repeating certain words like 'integration', 'a new culture', 'you must be intelligent', 'you must create a new world'; but they are all empty words without much meaning. So do not use words without really understanding them. We are trying to find out what intelligence is; because, if we know what it is and if we can have the feeling of it—not merely a definition of it, because any dictionary will give that—the knowing of it, the understanding of it, it will help each one of us, as we grow, to meet the enormous problems in our life; if we have it, then we shall find out how to deal with these problems. Without that intelligence, do what you will—read, study, accumulate knowledge, fight, quarrel, change, bring about little changes here and there in the pattern of society—you will never alter, there will be no transformation, there will be no happiness. So, is it not necessary to question what it is we mean by intelligence? What is intelligence, not the definition of the word, but what does it mean? I am going to find out what it means; and perhaps, for some of you, it is going to be difficult; but do not bother with trying to understand it, with trying to follow the words; but try to feel what I am talking about. Try to feel the thing, the quality of it; and then you will, as you grow older, begin to see the significance of what I have been saying. So, listen not to the word, but rather to the inward content of that word.

Most of us think that intelligence can be gathered or cultivated through acquiring more knowledge, more information, more experience, by having knowledge to utilise that knowledge, by having experience to meet life with that experience. But life is an extraordinary thing, it is never stationary; it is like a river, a lively thing that moves, that is never still. We think that, by having more experience, more knowledge, more virtue, more wealth, more possessions, more and more, we shall find out what intelligence is. This is why we respect people who have knowledge, the scholars, the people who have had rich full experiences. Is intelligence the outcome of 'the more'? What is this process of 'the more'—having more, wanting more? What is behind it? We are concerned, are we not?, with accumulating; and so we say, 'If I know, I shall be able to meet life', 'If I can understand what the purpose of life is, then I can follow along that path', 'If I have more experience, then I shall meet the very complex problems of life'. So, we are very concerned, from childhood up to old age, with the problems of the more, having more, more and more.

Now, what happens when you have accumulated knowledge, experience, position? Whatever experience you may have, it is translated into the terms of the more so that you are never experiencing, you are always gathering; and this gathering is the processs of the mind. The mind is the centre of this 'more'. So, as it gathers, there is the more and more accumulating; and the more is the me, the self, the ego, the self-enclosed entity, which is only concerned with the more, either negatively or positively. So, with that mind, with the accumulated experience of the more, it meets life. So, in meeting life in which there is experience, it is only concerned with the more and so it never experiences, it only gathers; so the mind becomes merely the instrument of gathering, there is no real experiencing. How can you experience when you are thinking always of getting something out of that experience, something more? So, the man who is accumulating, the man who is gathering, the man who is desiring more, is never experiencing life. It is only when the mind is not concerned with the more, with the accumulating, that there is a possibility for that mind to be intelligent. When the mind is concerned with the more, every experience strengthens that self which is self-enclosing, 'the me' which is the centre of all conflict; every experience only strengthens the egocentric process of ilfe. Please follow this. You think experience is the freeing process. But it is not; for, as long as the mind is concerned with accumulation, with the more, the more experiences you have, the more strengthened you are in your egotism, in your selfishness, in your self-enclosing process of thought.

Intelligence is only possible when there is really freedom from the self, from the me, when the mind is not the centre of the demand for the more, the centre of the longing for greater, wider, more expansive regions of thought. So, intelligence is, is it not?, the freedom from the pressure of time; for 'the more' implies time, the mind is the result of time. So, the cultivation of the mind is not intelligence. The understanding of this whole process of the mind is self-knowledge, to know oneself as one is, in which there is no accumulating centre. Then, out of that comes that intelligence which can meet life; and that intelligence is creative.

Look at your lives; how dull, how stupid, how narrow and silly they are because you are not creative! You may have children, but that is not to be creative. You may be a bureaucrat but that is not to be creative; in it there is no vitality, it is dead routine, a boredom. Your life is hedged about by fear;

and so there is authority and imitation; so, you do not know what it is to be creative—I do not mean to paint pictures, to write poems or to be able to sing a song; but I mean the deeper nature of creativeness which, when once it has been discovered, is an eternal source, an undying current—and it can only be found through intelligence, because that is the source, that is the timeless thing. But the mind cannot find it; for, the mind is the centre of 'the me', the self, the constant thoughts everlastingly asking for the more. When you understand all this, not only verbally but deep down, then you will find that with that intelligence there comes that creativeness which is reality, which is God, which is not to be speculated about or meditated upon. You won't get it through your meditation, through prayer for the more, or by the escape from the more. That thing can only come when you understand, from moment to moment every day, the complex reactions, the state of mind as you meet malice, envy. Knowing all that, there comes that thing which we call love; that love is intelligence; and with that intelligence there comes that creative state which is timeless.

Question: The formation of society is based on interdependence: The doctor has to depend on the farmer and the farmer on the doctor. Then, how can a man be completely independent?

KRISHNAMURTI: Life is relationship. You cannot live without having some kind of relationship. Even the sanyasi has relationship; he may renounce the world, but he is still related to the world. So life is the process of relationship. You cannot escape from relationship; and because relationship causes conflict, because in relationship there is fear, you depend either on the husband or on the parent or on the wife or on society. As long as we do not understand relationship—you understand what I mean by relationship; not only the relationship of the parent to the child, but the relationship of the teacher, the cook, the servant, the governor, the commander, the whole of society, which after all is the extension of the relationship of the one with the other—as long as we do not understand that relationship, there is no freedom from the dependency which is brought about through fear, through exploitation. Freedom comes only through intelligence, and only intelligence can meet relationship. Without intelligence, merely to seek freedom or independence from relationship is to pursue an illusion which has no meaning.

So, what is important is to understand relationship which causes conflict, misery, pain, fear. It is in exposing a great many things of the heart, of the mind, of loneliness, that there is understanding; and as we understand, there is freedom, not from relationship but from the conflicts that cause misery.

Question: Why is truth unpalatable?

Krishnamurti: If I think I am very beautiful and you tell me I am not, which may be a fact, do I like it? If I think I am very intelligent, very clever and you point out that I am rather a silly person, do I like it? It is very unpalatable to me; but you are pointing out, because it gives you pleasure, does it not? Your pointing out my stupidity gives you a sense of pleasure, a sense of vanity; it shows how clever you are. You take pleasure in pointing out my stupidity; but when it concerns your own stupidity, you do not want to find out what you are, you want to run away from yourself, you want to hide, you want to cover your own emptiness, your own loneliness, your own stupidity. So, you have friends who will never tell you what you are. You want to show to others what you are not; but, if others point out your mistake and show you what you are, you do not like it. So, you avoid knowing that which exposes your own inner nature.

Question: Up to now, our teachers have been very certain and have taught us as usual. But having listened to what has been said, following all the discussions, the teachers have become very uncertain. An intelligent student will know how to deal with the problem; but what will happen to those who are not intelligent?

Krishnamurti: Who are the teachers that are uncertain? What are they uncertain about? Not what to teach, because they can carry on with what they teach, with mathematics, with geography, the usual curriculum. That is not what they are uncertain about, are they? They are uncertain how to deal with the student, their relationship with the student. Is it not? They are uncertain of their relationship; because, up to now, they were never concerned with the student, they just came to the class, taught and went out. Now, they are concerned about their relationship with the student, whether they are creating fear, whether they are exercising their authority to make the student obey, and so destroying his initiative. They are concerned whether they are repressing the student, or whether they are helping him to find out his true vocation, or whether they are encouraging initiative, or whether they are compelling him to obey. They are concerned with themselves and with their relationships with students. Naturally, it has made them uncertain. But surely, the teacher, like the student, has also to be uncertain, to enquire, to search. That is the whole process of life from the beginning to the end, is it not?,—never to stop in a certain place and say, 'I know it is so'.

An intelligent man is never static, never says 'I know'. He is always enquiring, always uncertain, always searching, looking, finding. The moment he says, 'I know', he is already dead; and most of us, whether we are young or old, because of tradition or compulsion or the absurdities of our religion, or fear, or bureaucracy, are almost dead, with no vitality, with no vigour, with no self-reliance. So, the teacher has also to find out. He has to discover for himself his own bureaucratic tendencies so as not to corrupt the mind of others; and that is a very difficult process; that requires a great deal of understanding.

So, the intelligent student has to help the teacher, and the teacher has to help the student. That is relationship. What happens to the dull boy or girl who is not very intelligent? Surely no boy or girl is so dull as not to be able to feel, not to be able to understand this difficulty; because, when the teacher is uncertain, he is more tolerant, he is more hesitant with the dull boy, he is more patient, more affectionate; and therefore perhaps he may be able to help.

Question: The farmer has to depend on the doctor for the cure of physical pain. Is this also governed by dependent action?

Krishnamurti: In it there is an element of fear. As I have explained already, it is a problem of relationship. If my relationship with you is based on fear, I depend on you economically, socially or psychologically. Inwardly, as long as fear exists, there is no independence; and the problem of freeing the mind from fear is quite a complex problem which we have discussed.

You see, what is important in all these questions and answers is not what one says or answers, but to find out in oneself the truth of the matter by constant enquiry, searching, looking, by not being caught in any particular system; because, *it is the searching that creates initiative, that brings about intelligence.* But to be merely satisfied by an answer dulls the mind. So, it is very important for you, while you are at this school, not to accept but to constantly enquire, to apprehend, to discover freely for yourself the whole meaning of life.

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